

CAMPAIGNING FOR CHRIST

DAVID GOLDSTEIN
PATRICIA MOORE AVERY



269
G578c

BOOK 269.G578C c.1
GOLDSTEIN # CAMPAIGNING FOR
CHRIST



3 9153 00067929 2



COPYRIGHTED
1924

Nihil Obstat

PATRICK J. WATERS, Ph. D.

Censor Librorum

Imprimatur

WILLIAM CARDINAL O'CONNELL,

Archbishop of Boston

Campaigning for Christ

BY
DAVID GOLDSTEIN
MARTHA MOORE AVERY

PUBLISHED BY
The Pilot Publishing Co.
109 WASHINGTON STREET
BOSTON, MASS.

269
G5782

CAMPAIGNING FOR CHRIST

FOREWORD

	Page
Chapter I—CAMPAIGNING FOR CHRIST.....	11-18
Atheists	14
Jews	15
Protestants	16
Chapter II—PIONEER OPEN AIR CAMPAIGN.....	19-44
Desire to Start	19
Making Ready	24
Cardinal O'Connell's Address.....	27
Pioneers Hold First Meeting.....	31
First Season's Work.....	34
Chapter III—CROSS COUNTRY TOUR.....	45-78
Our Cadillac Eight.....	48
Homeward	51
Cardinal on Boston Common	54
Campaigning in the East	56
Difficulties Feared Not Found.....	63
Questions and Incidents.....	66
Publicity	74
Distributing Literature	77
An Appeal	78
Chapter IV—OUR COUNTRY.....	79-112
Church Membership	82
Seamy Side Out	85
Parental Authority Abdicated	86
Divorce	86
Sex Equality	89
Neglected Children	90
Race Suicide	93
Empty Cradles	94
What to Read	104
Crime	106
Economic Disputes	110

CONTENTS

Chapter V—RELIGION IN THE STREET	113-141
Atheism	117
Unseen Things	125
Dogma	125
Agnostics	127
Free Thought	128
Irreligion in General.....	130
Sentimental Skepticism	132
Pacifist Skeptic	133
Economic Skeptics	134
Intellectual Blasphemer	135
Monism-Pantheism	136
 Chapter VI—EVOLUTION	142-186
The Universe	143
Something From Nobody to Nowhere.....	148
Origin of Life	154
Origin of Man	159
Natural Selection	165
Resemblances	171
Earth's History of Man.....	172
Eoliths	174
Biogenetic Law	175
Blood Relations	176
Missing Links	177
 Chapter VII—Jews	187-210
Modernized Judaism	193
Socialism	195
The Messiah	197
Genealogy of the Messiah.....	200
Time of Birth	202
Place of Birth	203
Virgin Birth	204
Jewish Priesthood	204
Other Old Testament Prophecies Ful- filled	206
 Chapter VIII—CHRIST HIMSELF	211-223
The Holy Trinity	212
Divinity of Christ	216

25 Nov 1976

Chapter IX—CHRIST'S CHURCH	224-240
Church Defined	227
Church Established	229
Marks of Christ's Church	231
First Mark—Unity	232
Second Mark—Holy	235
Third Mark—Catholicity	237
Fourth Mark—Apostolicity	238
Chapter X—PETER, THE HEAD OF CHRIST'S CHURCH	241-269
Petros-Petra	245
Gospel Proof of Peter's Primacy	247
Peter's Denial of Christ	251
Peter in Rome	252
Sovereign Pontiffs	257
List of Popes	258
Early Historic Evidence of Succession	267
Chapter XI—THE CHURCH INFALLIBLE	270-293
Bible Testimony	273
Misconceptions of Infallibility	278
Manifest Infallibility	280
Chapter XII—THE BIBLE	293-333
The Sin of Adam	295
Search the Scriptures	298
Rule of Faith	299
Making Up the Bible	303
The Bible Belongs to The Church	308
Some Old Protestant Versions	312
Absurd Notions: Cain's Wife	315
Luther's Discovery	317
Private Judgment	319
Sabbath vs. Sunday	320
Man's Word vs. God's Word	323
Chapter XIII—THE SECTS	334-364
Chronological List of Sects That Are No More	336
Protestantism	338
Term Protestant	338
Luther	341
Henry Eight	344
Origin of the Churches	349

Chapter XIV—	SACRAMENTS	365-430
	Number of Sacraments	368
	One—Baptism	368
	Infant Baptism	373
	Two—Confirmation	378
	Protestantism and Confirmation.....	379
	Scripture and Confirmation.....	381
	Three—Holy Eucharist	383
	The Mass	390
	How Mass Represents Sufferings of Christ	395
	Fourth—Penance	397
	The Process of Confession.....	401
	A Popular Notion	403
	Vicious Views	403
	Fifth—Holy Orders	407
	Celibacy of the Clergy	412
	Sixth—Matrimony	416
	Indissolubility	419
	Impediments	420
	“Ne Temere” Decree	421
	Divorce	423
Chapter XV—	GOOD WORKS.....	431-457
	Slavery	431
	War	436
	Good Deeds in War.....	439
	Work of Teaching	441
	77 Catholic Universities, Before Refor- mation	443
	39 Catholic Universities, Since Reforma- tion	444
	31 Protestant Universities	444
	Parochial and Public Schools	445
	Works of Charity	452
	Work By Nuns	454
	Hospitals—Social Welfare Work	455
	Index	457

To His Eminence The Cardinal-Archbishop of Boston who sent the autovan campaigners out on their holy mission, to the Archbishops, Bishops and Priests of America who have graciously promoted our apostolate to the man in the street, this book——CAMPAIGNING FOR CHRIST——is gratefully dedicated.

FOREWORD

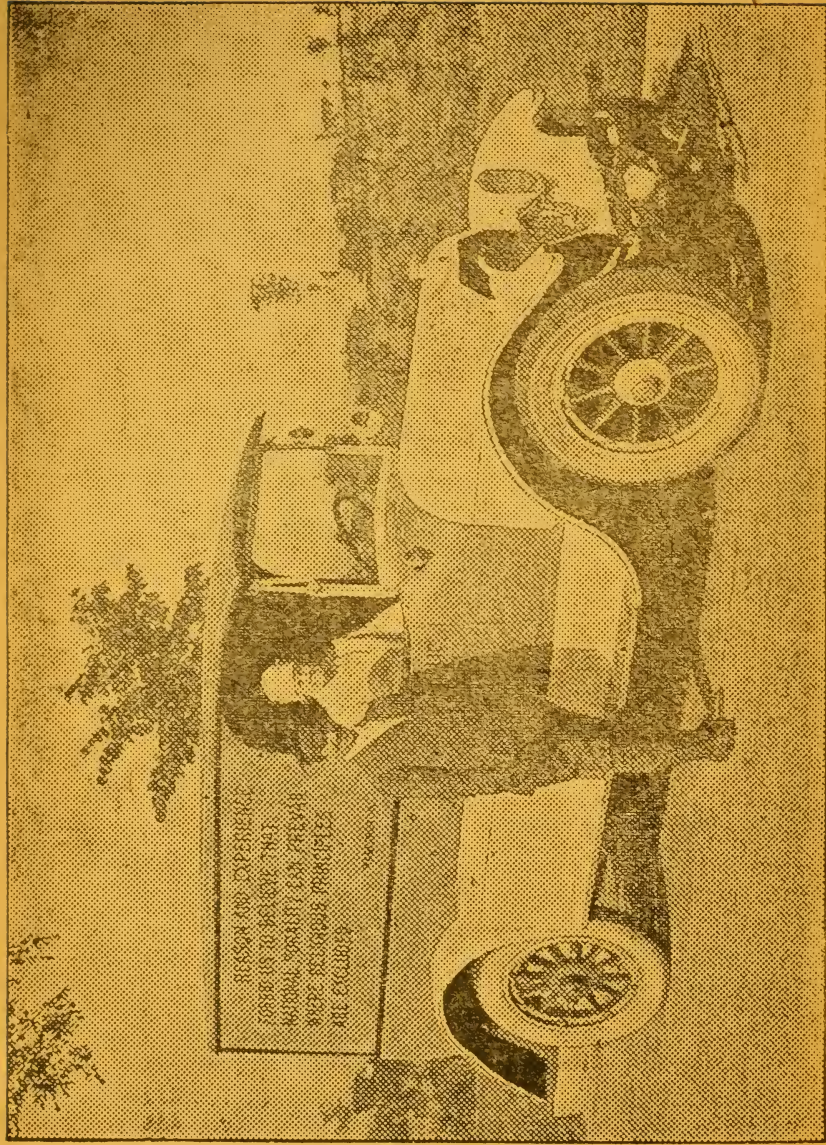
The motive lying back of this book is that of gratitude for Christian faith and a desire to give to others a straightforward look at it. Having gone a long distance the wrong way for the right thing, we hesitated, and at length, since all else failed in our search for truth, we knocked at the door of the Catholic Church. There we found Truth without spot or blemish. Truth, too, as it is applicable to all the ills that beset this sin-sick world of ours.

The experience gained by our zealous work in a false cause we thought a good background for Campaigning For Christ.

Of course, there were years between our public activity for Socialism and for Christ. Years in which the spirit, in agony, was swept free of false illusions. Years in which learning to reason rightly we saw that things worthwhile were measured by standards of eternal values. Years in which we were vilified by our sometime Comrades and in which we had no credit with those on the right side of life's battle.

But when this period was over and we were permitted to go out into the open to spread the good news that the Catholic Church has in her keeping the grace by which each soul may perfect its human nature, so to bring in social justice on earth and to unlock the door to everlasting joy, we entered upon our mission with a thankful heart which no enthusiasm has the language to record.

Campaigning For Christ tells of our seven years work for God and for Country. It is sent out hoping and praying that others of the laity will put on the full armour of God and come to the aid of the Church in bringing in "the Peace of Christ in the Reign of Christ".



Mrs. Martha Moore Avery, President; Mr. David Goldstein, Secretary—Catholic Truth Guild, Boston.

CAMPAIGNING FOR CHRIST

CHAPTER I

Carrying the message of Christ to the man in the street has met with a success that prompts us to present to loyal Americans the work carried on by the Catholic Truth Guild. We make the ambitious attempt to portray the mental inheritance—religious and non-religious—of those groups of various minded persons who at random gather together in the parks, squares and streets where we take up our stand.

On the other hand, as a corrective to this unhappy inheritance, we mean to set forth the Catholic inheritance of religion, philosophy and science, gathered from the most reliable sources. In a word, this Campaign Book tells of our work and of the mental environment within which we set forth the claim of Christ's Church upon all mankind in the hope that a like effort shall be made by Catholic laymen in every state in the Union.

Since the Officers of the Catholic Truth Guild were converts and from widely different divisions of our American populace, they are well qualified to sense the fact that those outside the Catholic fold—whatever their animus regarding things religious—have no true acquaintance with things Catholic, neither its history, its doctrines nor its practices.

More than that! It is certain that the non-Catholic elements making up our audiences are altogether lacking in knowledge and in sympathy with those ingrained attitudes of mind native to Catholic Culture. So that, on their part, there is no question of insincerity or of hypocrisy; they simply do not know Catholic belief. For, what they innocently or ignorantly, violently or perversely, assume to be the Catholic attitude of heart and mind is not so in any sense of fact. So our task in Campaigning for Christ is to win sympathy for truth; to spread

abroad those things revealed by God and those things enacted into human history by Christ, by contrasting them with the man-made religions and the materialism of our own day.

It should be noted that out-of-door audiences are quite different in group-opinion from those assembled with a definite purpose of listening to a particular subject. This many sided state of mind is frequently put into speech by the questions that are put to the speakers by persons in the audiences. Although the meetings of the Catholic Truth Guild are conducted with dignity, the freedom from the restraints of indoor usage permit of a franker expression of approval or of disapproval of public speech.

In the streets, the motive prompting the defense of Catholic dogma, tradition and history is quite liable to misinterpretation by a minority of persons who are unfortunately misled by professional anti-Catholic agitators. They assume that these out-of-door meetings are but added evidence of the many insidious attempts by Catholics to work up a sentiment that shall, by the power of political ascendancy, by the force of legislative action, and through the parochial schools, press the acceptance of the "Romish Church" upon the people against their wish and will.

Because the activity of this perverse minority is offensive to all who devoutly and loyally love God and country, it may well spur us on to win the confidence of that great majority of our fellow Americans, who are of other religious beliefs, by the charity of our message, that they may know us for what we really are—sincere followers of Christ.

This great body of our non-Catholic fellow-citizens will give us a hearing when we approach them in a right spirit and with a sympathetic understanding of their viewpoint and their mental inheritance from the setting up of the Protestant Church; and what more do we want than fair play in this free land? Many of them take us at our word when we tell them that the

sole motive of our Church is spiritual, not political; that her devoted children ask only for their Church those equal opportunities with all other religious institutions, freely to enjoy the right of conscience, the exercise of those fundamental principles of religious liberty set forth in our Constitution and ever since upheld by the highest tribunal of justice in our country; and that since Justice is the foundation of America, neither they nor we have anything to fear.

Our appeal is to truth! Since we Catholic laymen have been taught by our Church that religion is a matter of conscience, not of force, we may, in Campaigning for Christ, boldly proclaim our mission to be the reconciliation of our fellow Americans to the cause of unity in Christ.

Our purpose is open,—to win by a truthful and courteous appeal their hearts and minds so that the spirit of Catholicity may permeate the home life—the foundation of civilization; the industrial life—the relation of employer and employee;—the commercial life—the relation of buying and selling; the civil life—the relation of private citizens to office holders and law makers of our beloved country; so that a great harvest of souls may be garnered into the Heavenly Kingdom for the love and fear of God.

In Campaigning for Christ our opportunity lies in the deep-seated love of the American public for religious freedom and civil liberty. It is this sense of fair play that we rely upon to give us a hearing out in the open, and we have never been disappointed by a lack of courtesy from our audiences. Of course, this is not to be taken to mean that disapproval of our utterance has not been expressed, nor that obstruction has not been resorted to here and there by a few irresponsible individuals.

In consequence of the fact that the vast majority of our American people are not members of the Catholic Church it must needs be that their concept of things Catholic is far and

away from the truths that Catholics really believe. This common misconception springs from causes fostered not merely by erroneous information regarding our Church history and doctrine, which permeate nearly all English letters; nor does the deliberate malice that still controls many writers and speakers fill up the full sum of evil influence over the modern mind. There is added to all this misconception and rebellion a rapidly spreading psychology that paralyzes the conscience with the notion that science stands against the belief in the existence of God.

Converting the man in the street is no holiday task! These various and conflicting errors of false religions and of religious denials largely make up the mental state of the multitude who, together with Catholics, stop and listen to the advent of Christ, the story of the cross, and His Church that shall endure to the end of time. Taking the intellectual and moral measurements of Americans is not so difficult a task if we hold the several classes of basic culture in mind. There are the *God-less*, the *Jews*, the *Protestants* and the *Catholics*. . . .

Atheists

Although those who seek to divest themselves of moral responsibility by denying the existence of God are of many shades and grades of mental acumen, the self-styled Atheist may be taken as fairly representative of that class of persons who are more or less persuaded that to die as the dog is the end-all and be-all of human life on earth. These persons do not scruple to play fast and loose with facts as they know them to be. Quite a few of them are to be found in our street audiences. They are personal followers of men of lesser mental ability than the prince of their class—Voltaire—who said:

"Lying is a vice only when it harms. You ought to lie like the devil, not timidly or only once, but boldly, and all the time. Lie, lie! and some of it will be sure to stick!"

Shading off from this insolent and violent-minded man come the radicals of all sorts. These pose as believers in *Science* and accept as unassailable the "ipse dixit" of dozens of lecturers, writers and professors, who have no valid claim to speak wisely upon the moral nature of man. All those of the Socialist type are under the influence of Haeckel. His anti-Christianism, particularly his hatred of our Church, is presumed to stand on solid ground. Have they not seen his fabricated diagrams which prove man to be of monkey origin? Of course they have.

Then there is a shade of pale pink radicalism also to be seen in our audiences. These folk abhor war—so they do! Peace at any price has their sanction, but all the while they promote "World Revolution" that would sovietize private property and make "marriage free."

Jews

There is frequently a large contingent of Jews present. Now and then, one of orthodox religious tendencies listens seriously to what is being said. In general the bond between them is racial rather than religious, their cause does not extend beyond themselves. Their inheritance is negative rather than positive, coming down from those Jews who refused to accept Christ—the son of David—as the Messiah. Abandoned altogether is the very idea of the Messiah by the radical Jews who frequent our meetings.

Their minds are poisoned by the false versions of the Spanish Inquisition, the Galileo incident, and other alleged assaults upon justice and progress by the Catholic Church. Quite naturally they are Internationalists, so they are readily captive to the doctrine of Marxian Socialism, and ready to defend the Bolshevik. But even these Jews have a fierce pride in the fact that the greatness and power of the Catholic Church finds their roots in the faith of Abraham, Isaac and Jacob.

Protestants.

Especially in our large city meetings, Protestants and those descended therefrom make up a goodly portion of our audiences. Occasionally a show of sharp resentment comes from one of this class for he, or she, has the firm conviction that Catholics quite exceed their rights in making converts to Rome and by laying equal claim to all things American. "This," forsooth, "is a Protestant country" and it is too much to stand by and hear the claim made that the Catholic Church is the one and only Church of Christ, and that the fundamental principles of America are in fact Catholic principles.

Generally speaking, however, those who make up the Protestant element are but nominally Protestant—a much milder type, caring less for Christianity and more for America. Again, there is still another variety of mind amongst those some-time Protestants, those who are quite indifferent to distinction not alone between sects, but also between any religions whatsoever. One religion is as good as another because no religion is worth fighting for. But, for practical purposes, these folk are Protestants. Neither the right nor the left wing of this element, standing together with Radicals and Jews who have their own psychology, have the least true knowledge of what lies in the mind and heart of Catholics, good or bad.

Catholic thought and sentiment are as a sealed book to these Americans who have inherited the Protestantism of Pilgrim and Puritan ancestors. They hate authority in religion and they love their own private judgment as though it were the truth. They hate the union of church and state, but they do not know that this is a revolt against their own doctrine of the sixteenth century.

Many of these good men and women who call themselves Christians have never read a Catholic book, and have never before listened to an appeal to a public audience to consider what

Catholics believe, and to whom our obedience is pledged, they have never reflected that it is through God's agents on earth,—the priests, bishops, and the Pope—that we learn how to gain the eternal reward for which our Heavenly Father created us and for which our Blessed Lord redeemed us. We enforce this opinion by quoting from a Methodist Minister, Rev. J. B. Hemmeon:

"Protestants never think of such a thing as reading Catholic books, or periodicals; or anything that smells of 'Rome.' I never did; and yet I was, of all men, not a bigot. It is an inborn and fostered prejudice of many generations. But this is not all. Not only, are Protestants absolutely ignorant of Catholic teaching, practice and history; but they generally believe a distorted caricature and call it 'Romanism'." (The Fairest Argument. 6. 20.)

Taken together, these Atheists, Jews and Protestants hold in mind a very greatly distended caricature of the Catholic Church, and their emotions are held well in hand when as lovers of fair-play—as good Americans—they go so far as to listen to "Romanists" of whom they know nothing and fear everything. So that in Campaigning for Christ, the first thing requisite is sympathy, that is to say, charity. If a campaigner have not sympathy, in vain will he seek to reach a heart in his audience, made up of all sorts and conditions of Americans. If he have not sympathy he but adds another stumbling block to that big heap that lies in the pathway of the non-Catholic. The campaigner should hold himself tautly in hand when tempted to pour out the vials of his wrath upon an insulting and perverse questioner; for he is in truth as morally blind as the gentleman was physically blind who strode unconcernedly over his friend's magnificent bed of strawberries.

But these different assorted persons, like all rational creatures, must seek truth. So together with charity must come plain-speaking, truth-insisting upon the existence of God as against the blatant atheist's opinion, and, the contrasting of Christ's church with man-made Christian sects from historic testimony.

Since then reflection is the proof of consciousness and consciousness the condition of religion—which is the knowledge of human relation to God and of man to man—it is clear that the lost must be found.

Is it not admirably fitting that as servants of the Bishop, men and women, who bear upon their foreheads the seal of confirmation in the faith, should go out into the highways and the byways inviting with urgent stress those outside to come into the House of the Lord God? This is the privilege granted to the organizers of the Catholic Truth Guild. It is taken also as a duty to our Blessed Lord and to our Fellow Americans

That the authority to teach was given by Christ only to His divinely selected ambassadors is never to be lost sight of. Only those so minded may be of real assistance in the work of Christ's Redemption. So it is that in his Encyclical "Duties of Christians As Citizens"—Pope Leo XIII voices the opportunities that we have been permitted to embrace. In this authority we find the courage to go out into the open, to tell the story of the Heavenly Kingdom whose door is ever open to those who mourn and would be comforted.

"Those (private individuals) on whom God has bestowed the gifts of mind with the strong wish of rendering themselves useful. . . . These, so often as circumstances demand, may take upon themselves, not indeed the office of pastor, but the task of communicating to others what they themselves have received, becoming, as it were, living echoes of their masters in the Faith. Such co-operation on the part of the laity has seemed to the Fathers of the Vatican Council so opportune and fruitful of good that they thought well to invite it,—in propagating Christian truth and warding off errors, the zeal of laity should, as far as possible, be brought actively into play." (Leo XIII.)

PIONEER OPEN AIR CAMPAIGN

Desire to Start

CHAPTER II

It was a great adventure that led us into the Catholic Church after the cause of Socialism had been seen for what it truly is,—an assault upon religion and right reason.

It was idealism, dissatisfaction with the inhumanities of man towards man and hope of economic relations grounded in justice and maintained in social peace, that led us into the Socialist movement, and it was these self-same aspirations that led us out of the radical world of thought and effort.

Coming as we did from widely different classes with distinctive racial characteristics and inheritances, the Socialist movement of the early nineties of the last century afforded a dramatic scene of action remote enough from the commonplace of Americanism to give full play to the ardor we had to give to this supposedly great but unpopular cause.

Mrs. Moore-Avery was the first old stock American woman to venture the then untried issue of socializing industry in the interest of the brotherhood of man. Together with the gubernatorial nominee, she stumped the Commonwealth of Massachusetts. A little later Mr. Goldstein, who had entered the party with a burning desire to bring into practice social equity and peace, was nominated as the first Socialist Candidate for Mayor of Boston.

Years passed, bringing the conviction that the revolutionary movement needed self-reformation. Then began our three-years' battle to rule out of its official propaganda the profession of anti-religious principles, attacks upon the moral basis of the family and support of violence in economic disputes.

All our efforts during these stormy times were of no avail, and through the mental agony that came in the dead of the night, we at length recognized that Socialism is basically inseparable from the teachings of Marx and Engels, of Dietzgen, Bebel, DeLeon, and Debs. Hence it became certain that by its violation of the constitution natural to civil society, Socialism stood against the well-being of all classes, economic or otherwise.

Yet, one good lesson was thoroughly learned by our Socialist experience, namely, that a great hope—zeal for a cause—wins a hearing when many are ready and willing to devote themselves to it. Surely the emancipation of the working-class is indeed a great mission, and especially so because its success must needs clear the path of the capitalist class from the occasion of guilt. But, even though a good intention be granted to Socialism, it certainly is headed towards the wrong thing.

To be sure, petty personal ambition as well as self-sacrifice to one's expectation for better things plays a great part in Socialist propaganda; for a very little man who has a command of words that bespeak the terms of a philosophy of which he knows nothing may play a great part in the attempt to "overthrow Capitalism." Yet the fact remains, that some very brilliant, but poorly educated men, bring to this movement a devotion and zeal, well worthy of a truly great cause.

Lovers of truth must believe it to be the grace of God that prompts one to quit, for conscience sake, the Socialist movement, and a joy beyond all other earthly adventures to come from darkness into light.

Here we were! Safe within the power, the beauty, the glory, the holiness, the divinity of the Catholic Church. It was the soundness of the Aristotelean structure of human reason that at length sent one, and then another, knocking at that One Door in all the world that keeps within, religious truth, whole

and entire, those principles capable of solving the many vexed problems that grow out of the sin of Adam.

Even before the waters of regeneration had been poured over us, we had recognized that the principles adhered to by the Catholic Church were as a bulwark against the incoming flood of Socialism. We had said this openly in our swing around Massachusetts in what might well be called a doing of public penance. We declared that what we had advocated as Socialism was not the vicious thing itself but rather what we had pictured it to be from an ideology all our own and as we had imagined it was,—and that we were sorry. It was a fierce battle. We had, too, in the Preface of our first book (1903) expressed the conviction that the Catholic Church alone has a science of religion competent to cope with the many sided attacks of Socialism upon modern civilization.

After our baptismal days, came a long period of inaction, with no credit from any source. To our sometime comrades, from the violently red revolutionists to the pretty pink of the parlor darlings, we were simply traitors, self-sold to the priests who keep order for the Capitalists. To Catholics we were unknown; save only to those "enlightened Catholics" who were more than half persuaded that the co-operative commonwealth is the promised land. To such we were anathema. In the public press where we had been given space galore we were boycotted.

To us, with the blood of Christ in our veins, all this was no hardship. We knew that God was in His own good Providence giving us the time required to get our historic bearings—the information necessary for overthrowing within our minds those things that were wrong and a time of rest while preparing to carry forward with a burning zeal active Campaigning for Christ. That alone was worth while, since we had come through *the Revolution* to the end of a man-made scheme of Social Justice.

With a growing appreciation of the part taken by the Church in erecting the civil society of the west came a growing ambition to spread the light of faith with which we were blessed, and which was growing brighter day by day.

What did it matter if there were opposition to things Catholic? Had there not been opposition to teaching Socialism in the streets? Had we not both suffered the indignity of arrest in testing our right to free speech and free assembly in the streets? Socialism we knew to be a false doctrine, but its cause made progress. Year in and year out crowds listen on Sunday to Atheism and Socialism in the streets of every large city in America. Should there not be even one voice crying in the wilderness:—make way for our Blessed Lord?

Why should not Catholics who believe they alone have the truth, go out and proclaim it from the housestops. Mayhap, God will give them the grace to save souls? There are millions of our countrymen who have never heard a layman tell the reasons for his adherence to the Church, and there are many more who have never entered a Catholic Church. Should Catholics flatter the vulgar notion that they are indeed a people apart—alien to America? Should Catholics agree that the others alone are at home in the home of their fathers, and that it is no concern of ours if our street pulpits are filled by those who flout God to His face and flaunt the red flag? Shall these millions, more sinned against than sinning, who have for generation after generation been led to believe that it is accident of birth, mere superstition, priest-craft, that holds Catholics to their faith, not have the facts in the case told to them? They have not the remotest idea of the reasonableness of the Rock upon which the Church is built nor of the perfect logic of her dogmatic structure.

Her sacramental system is further away from their thoughts and their sympathies than are the antipodes; and the part she has played, is playing, and shall play, to the end of human history is as a closed book sealed with seven seals. If ever

in her divine majesty and universal holiness the Catholic Church is presented to those millions of our countrymen there will surely come converts who will love her with all their hearts. Thus we presented to ourselves over and over again the need of carrying the Catholic message to the multitude.

We were too well versed in open air campaigning to fear defeat in-so-far as the ability to gather, to hold, and to keep control of an audience was concerned. That had become a commonplace in our experience.

So it seemed certain that two of the necessary conditions were fulfilled. That is to say, the field was white to the harvest and at least two reapers were eager to get to work. How about the third, the all important condition of Ecclesiastical permission? That question was put upon the anvil of discussion many and many a time. Would our idea of Campaigning for Christ be acceptable to our Metropolitan, His Eminence William Cardinal O'Connell? Would we be permitted to carry out our design into its active counterpart? When should we make the venture? Year after year the matter came up with added insistence, only to be put off.

The opening years of the 20th Century were beyond all dreams materially prosperous. Mechanical genius had multiplied hand labor a thousand fold and the nations of the earth were presumed to have reached so high a stage of evolution that no war cloud as big as a man's hand could be seen upon the face of the globe. New England's most eminent educator after a swing around the earth had reported: "All's well." No doubt the super-man was on the threshold and on the other side of the door human nature as it had been known for four thousand years would be no more. Great was Diana!

All save those who held fast to Christ and Him crucified were being swept into the headlong current of that psychology where God was ignored and man supreme.

In 1914 the death knell of peace was struck and European nations were at war with one another. There was calm only at

the Vatican. This was the opportune time for Religion to get a hearing in America—the time to begin Campaigning for Christ.

Making Ready

Taking counsel from our experience and taking courage from the many favors that had been granted to us by His Eminence Cardinal O'Connell who had called us both into his service some years before, we went out with plans well laid seeking permission from our Cardinal-Archbishop to speak of things Catholic to our fellow-countrymen, from an especially constructed auto-van, in the parks and streets, within the Diocese of Boston. The interview was most graciously accorded and with that keen insight which prompts quick decision, permission to go out into the open with the Catholic message was given: "It's striking; it's thoroughly American; I don't know but that it is all right."

With an elation rarely experienced, on that same afternoon, in the late autumn of 1916, we tramped over the Hub to find an automobile builder who would undertake to construct the body of a car according to our design. We knew just what we wanted, though the measurements were quite beyond our skill. We found the man and the order was given. The car was to be finished in the springtime when Mr. Goldstein would return from his far west lecture tour for the Knights of Columbus. Mrs. Moore-Avery and Mr. Arthur B. Corbett would see to the progress of the work.

Certainly the car is rather spectacular. It was meant to attract attention to itself. It is painted in the papal colors with mottoes in cardinal red spread out in block letters on each side. On the right side is the refrain taken from Cardinal O'Connell's Holy Name Hymn:

"Fierce is the fight
For God and the right
Sweet name of Jesus
In Thee is our might."

On the left side of the auto-van are words taken from Washington's farewell address:

"Reason and experience
Forbid us to believe that
National morality can prevail
Where religious principles are excluded."

When drawn up to its stand the top is raised to an angle of forty-five degrees, thus forming a sounding board, which is decorated with a large crucifix, with an electric light above. One front seat is taken out and set upon the other to form a table and to leave ample standing room for the lecturer. Inside there is room for two persons to ride comfortably and plenty of room for a goodly quantity of books. From the front piece on the hood flies a miniature star spangled banner. The first chassis was one of the popular make, which led The Brooklyn Tablet a few months later to headline—"Bostonians Start Out With A Ford To Convert The World."

On Sunday morning, July 1st 1917, the prospective officers drove into the grounds of Holy Cross Cathedral Boston, in their spick and span new auto-van, there to be blessed.

From the altar after the High Mass came His Eminence Cardinal O'Connell escorted by his secretary, the Rev. Richard J. Haberlin, D. D., the Rev. William B. Finigan, rector of the Cathedral, several other priests and a large number of the laity, to bless the car and to place the movement under the protection of the Holy Ghost.

When the many friends had assembled in the sacristy, His Eminence, the Cardinal, with Mrs. Martha Moore-Avery on his right and Mr. David Goldstein on his left, officially established The Catholic Truth Guild and sent it out on its mission to make the Catholic Church better known and loved. The officers of the Catholic Truth Guild were Mrs. Moore-Avery, President; David Goldstein, Secretary, and Arthur B. Corbett, Assistant. The Rt. Rev. Mgr. M. J. Splaine, D. D., was appointed Chaplain.



Cardinal O'Connell Blessing The Auto-Van

Cardinal O'Connell's Address

"The occasion of our meeting today is the blessing of this new movement which materializes in the form of a car which is to carry speakers to various parts of the City and State for the purpose of making the truth known.

"You are not going on a human mission—it would not last. It would fail. It is a divine mission—and being divine—cannot fail and must last.

"To some this sort of a mission may seem spectacular. So long as you are not spectacular it is not, and though it may seem spectacular—at times—remember it is for God. Go forth—you are the missionaries. Be fearless—but also be patient.

Church the Guardian of Truth

"All through the centuries from the days when the teaching body of the Church began its work until today that mission has been fearlessly fulfilled. The world has, from time to time, tried to destroy the truth for its own ends. When it could not cajole, it threatened; when threats failed, it exiled, imprisoned and put to death, but the Apostolic Band has never failed in its duties, nor will the powers of evil ever prevail against it.

"As the Church has God for its Author, the divinely appointed teaching body is the guardian of truth. No one, on his own private authority, may interpret the divine teachings. Thus is truth absolutely safe-guarded. It has always remained and must remain always unchangeable, the same.

"Error is transient and fickle. Truth alone stands the test of application and is suited to every condition and phase of humanity.

"While the authoritative voice of the Church lies with the Bishops who govern and rule it, this authority is imparted as occasion demands to the priesthood to proclaim the truth, and to those of the laity who labor under and with the direction and with the blessing of that Apostolic authority for the sole purpose of making the truth of God better known and better loved.

Novel Method of Spreading Truth

"Now, I believe, for the first time in America comes this novel method, which the needs of our time bring forth, of scattering the truth. This auto car will bring glory to and truth to man. It is a most modern way of spreading truth to the farthestmost corners where, otherwise, perhaps, God would remain unknown.

"As the Church blesses every one and everything which lends itself to the glorious services of spreading the truth, so in the name of the Church we gladly bless this holy project initiated by devout Catholics for the purpose of making the truth and the Church known wherever this car may go.

"The Catholic Truth Guild is the offspring of a movement now well known throughout America as the Boston School of Political Economy. Its founders Mrs. Avery and Mr. Goldstein still remain the force, the brains and the heart of the work.

"We cannot pass without stopping for a moment to consider how singularly blessed this project is under these particular auspices. Mr. Goldstein is the representative of a great race, which in its time, had the unique privilege of being known as the most blessed by God. Yet, Christ, the Son of God, came into this world and found no place whereon to lay His head. He was unknown and unwelcomed. The reason for this is perfectly clear.

"As long as a nation, people or race struggle through all human vicissitudes towards its great end, it remains humble and strong and its vision is clear. When the days of triumph are succeeded by those of luxury, and wealth has entered and sapped the very foundations of its strength and the manhood of the nation, then humility departs and with it the vision of God. The influence of luxury, love of glory and of power completely change its ideas. Hence, the God of Truth appears and its eyes are blinded. 'He came unto His own and His own received Him not.'

Leaders, Not People, at Fault

"Nevertheless, that Universal Church, which Christ, Whom they rejected, founded, is still open to them as to all the rest of humanity, and the first requisite of entrance into that Kingdom is the condition imposed by our Blessed Lord when He said, 'Unless you become as little children you shall not enter into the Kingdom of Heaven.'

"Mr. Goldstein represents that race with all its wonderful traditions and all its history of religious experience. He has found in the Church of Jesus Christ the power and strength which Judaism, in the greatest days of its glory, rejected.

"The other instrument in the hands of Providence for the accomplishment of a great purpose is Mrs. Avery. When the great religious crisis which took place in England first manifested itself under the reign of Henry the VIII, through pressure of royal authority the people of England were debauched from the Faith. Yet for fully a generation they remained faithful.

"It was not the fault of the people of Judea that Christ was not accepted as their King. We all know that for an instant their eyes were opened to His divine character and that they led Him in triumph up to Jerusalem. It was the Pharisee, the politician of his day, thirsting for power and working upon the jealousies of Rome, who condemned our Saviour; it was not the people of Judea. They were deceived by those who should have known better, as so often happens.

"The same is true of England. It was not the people who rebelled against the authority of the Church. It was the King who for his own selfish, ignoble purpose broke away from the Faith. It was the courtiers who flattered him for their own ends. The people were basely misled and deceived into a position which, for a full generation, they themselves scarcely understood. They still thought they were in communion with Rome; that they were members of the Catholic Church.

"But as one generation followed another, there arose the conditions which we now see before us, of a whole nation practically adrift from the jurisdiction of and direct union with the Holy See.

Gates of Church Open to All

"Countless thousands since then have yearned for reunion with the Church and God has given the answer to their prayer by a personal union which their nation and race had denied them. Day by day a clearer understanding is being effected. A calmer view of things as they existed then, is being taken. They realize that the change was very little religious, almost entirely political; that the children of that generation had been defrauded of their birthright.

"But the gates of the great Universal Church are wide open to all. Mrs. Avery having passed through that experience, and having studied profoundly the cause that led the nation of England and the rest of the English men and women not only in England but here in America away from the Apostolic union has seen the great principle of truth, that truth cannot be divided.

"Both Mrs. Avery and Mrs. Goldstein have yielded to the impulse which every honest man and woman feels in these days, and, seeking truth, entered to the fullest degree the field of socialism in a less accentuated form, with the purpose of finding the truth.

"Before they received the true light of Faith they went forward fearlessly and examined what that field offered as regards the duty of man towards man, the relations of the rich and the poor, the employer and the laborer, the capitalist and the proletariat. They investigated and achieved such distinction in that field that no one today can say that their present position is due to a lack of knowledge.

"Both in the religious and in the social fields they have experienced all the various phases, and in the end God gave them His precious light, because they had yearned only for the truth. With not a single regret but with the humility of children they retraced their footsteps and went back over the ages into the Universal Church of Christ. Like eager souls, who have experienced the consolations of the Catholic Faith, they are expending themselves that others may know the treasures which they have found. That, in a word, is the origin of this movement.

"God has blessed them; they have found unspeakable happiness in their glorious Apostolate. He has given them strength and courage to carry on their great work. They face their labors with the courage of Apostles, caring not what the world says or thinks because they labor conscientiously to impart to others what they know to be the only comfort and consolation in life, that is, the full knowledge of Catholic Truth.

"They have associated with them others animated by the same motives, men and women who have studied profoundly the history of truth in all its relations to God and man. They are possessed, not only with the zeal but with the humility of the Apostles, and will go forth in patience and bring forth fruit a hundred fold.

"The basis of all their efforts will be charity, love for God, love for humanity. Founded on this virtue, their mission will be a patient one.

"Their mission is not alone to speak to those who understand. That would be comparatively easy. But it is to make the Church of

God known to those who have not the light of faith; to penetrate the fogs and mists of the human mind and brush aside little by little the obstacles that obstruct the true vision of God; all this requires almost infinite humility and patience. Mere orations will never do this, however eloquent they may be.

"Truth profoundly realized and intimately grasped will bring to their lips the simple, clear, straightforward words which, backed by the power of God and warmed by His spirit, will bring forth wonderful fruit and in places where it is least expected.

"This mission is more than human; such a mission would fail absolutely, if not in an hour, at least in the end. It is divine. Animated with the spirit of faith and zeal they will not fail because God's work cannot suffer failure.

"Let us go back to the infant Child in the manger or gaze upon the poor rejected Christ upon the Cross, abandoned yet overpowering the world. There we will receive our inspiration. Go forth on this glorious mission with the true spirit of Christ. Let success only stimulate you. Irritate none, except as truth irritates falsehood; be fearless but placid, be tireless but patient. The public at first may be surprised, and may not approve. A thousand false principles are being cried out in various places. Yet there are those who will listen to the doctrines of the Church and to the application of her principles to the needs of the day.

"A last word. In these trying times we must not forget our duty towards our country. We must, while stimulating the love of God among the people and the love of man for his neighbor, also stimulate a love for our Fatherland. So, under the banner of the Cross and the Flag may the Guild of Catholic Truth proceed on its humble, simple, but triumphant way."

The blessing of our Catholic Truth Guild with the commission to spread the faith as far as we "have the power to go," was the placing of a spiritual edifice upon a natural foundation, namely, the Boston School of Political Economy. Under this organization we had begun civilian work in defense of our country before even a thought of entering the Catholic Church had come to our mind. It is true that we had recognized the Catholic Church as the strongest single force at work in resisting the encroachments of the Socialist movement upon American principles and institutions, but beyond this we had not gone. No word could express the effect of the holy responsibility put upon us. It was a reaching up into the very fire of the Holy Spirit for the sacred flame that should burn our mission into the heart of an indifferent and sinsick world.

Pioneers Hold First Meeting

On the Fourth of July, 1917, three days after the organization of The Catholic Truth Guild and the blessing of its mission, the first Catholic laymen's open air Campaign was held on historic Boston Common. This was a glad day—never to be forgotten nor to be crowded out of its sacred and its civil significance—the making of Catholicity thoroughly at home by carrying religious truth forward upon the foundation of civil liberty, that guarantees the unmolested right of conscience to all Americans.

More than seven thousand persons had already assembled when the Guild's Chaplain, Rt. Rev. Mgr. M. J. Splaine, D. D., representing His Eminence the Cardinal, Archbishop of Boston, mounted the "perambulating rostrum" to dedicate the work of this Pioneer Lay Apostolate to the honor of God and the good of Country.

The great audience stood at attention with a solemn dignity like to that of a religious service. The times were indeed tense and a patriotic fervor was stirring the depths of all hearts, for American war drums had been beating, summoning recruits for the World War since the sixth of April—Good Friday.

Monsignor Splaine said, in part:

"Here in America the Catholic church has grown and waxed powerful. In every crisis she has given freely of her resources and her children, that this government might live, that the theory that all men are born free and equal might ever be a realization and not a phantom, and that democracy, liberty, freedom and human rights might be the heritage of the American people:

The President, Martha Moore Avery said in part:

"It is just twenty years ago, that I delivered on Boston Common, a message as unfitting to the Catholic platform as a bad cause is far away from the best. This is said, as a public penance—an acknowledgment.

Passports to Socialism

"Naturally enough I found my way where courage with ignorance was the sure passport. The Socialist movement insisted that it held the key with which to unlock a life of liberty, equality and fraternity for all people; that with the co-operative principles active and

the competitive principles excluded, a reign of plenty, so long desired, might become a reality. For a few years the dream seemed capable of realization. But the love of truth progressively gave me the knowledge that should the dream come true it would also prove to be a nightmare.

"This was not a pleasant experience, for the ideal that had been aroused by enthusiasm to the highest pitch turned to dust and ashes in the mouth. Yet the genuine truth-seeker is dazed only for a time; one becomes aware that it is a part of common sense to go forward with what one has left.

"We of the Catholic Truth Guild appreciate highly the privilege of being sent forth with the blessing of our well-beloved Cardinal, so far as we have the power to go, that we may carry out our purpose of making the Church better known and better loved. We have the utmost confidence that once the great majority shall pay allegiance to the Holy Father, the Vicar of Christ, as in the Middle Ages when the masterpieces in architecture, in sculpture and in the paintings of the Madonna made that time glorious, then shall our own land blossom as freely as the rose in works that pay honor to God. This being so, as President of the Catholic Truth Guild, I most sincerely invite the co-operation of all this vast audience. If you will respond we may in a few short years create a public opinion which is worthy to be called Catholic Opinion. Then, on some coming Fourth of July, when a right opinion is the general opinion, the laws of our good commonwealth and of our great country shall tell a tale of justice and of bounty that shall astonish the whole world."

David Goldstein, the Secretary of the Catholic Truth Guild, made the principle address saying, in part:

"Today marks the beginning of the work of the Catholic Truth Guild. Rallying here on Boston Common under the cross and the flag, we set forth on our mission of making the Catholic Church better known and loved throughout our good old Commonwealth. We are convinced that once Holy Mother Church is known by men of goodwill, she is sure to be loved.

No Holiday Task

"This is no holiday task. It is a task both high and deep, quite befitting this our national birthday, since we are now in the throes of a world-wide conflict that Universal Justice alone can bring to an end at once safe and secure. That the Catholic Truth Guild is fully aware of the task it has undertaken may be seen in the motto from our Cardinal's Holy Name Hymn, that is set forth on the right side of its autovan:

**"Fierce is the Fight
For God and the Right,
Sweet Name of Jesus,
In Thee is our Might."**

"Truly the fight is fierce! Fierce because of the false notions that have been handed down from generation to generation about God's own Church; fierce because men insist upon setting up their own interpretation of the law in defiance of that Divine Authority that knows no shadow of turning because of the passions of men; fierce because the devil is ever on the watch to turn men away from the salvation of their souls by the seductions of the world and the flesh.

"The work of our Guild is patriotic as well as religious, for, as the Author of Nations, God has a claim upon our service and our love. One cannot give all that belongs to Caesar if he withholds any of what belongs to God. What more fitting time than this, the anniversary of Independence Day, could the Catholic Truth Guild have selected to open its campaign? This day shall remind us all, if we read the pages of history aright, that by devotion to Catholic Truth that our Declaration of Independence, another Magna Charta—a long cherished ideal was worked out into a glorious reality—for at least men stood equal before the civil law. This day our thoughts may center upon the birth of our country. We may well rejoice at the life of him who was 'first in war, first in peace and first in the hearts of his countrymen.' We do well to honor the father of our country. Washington knew the great part Catholics played in the Revolution, in the days when a courageous people shook themselves free from the domination of a country that had set up a religion by law. It was the immortal Washington who put a stop to the vicious English holiday that was at one time celebrated in Boston every fifth of November—Guy Fawkes Day—when a mob in utter ignorance of the fact that the Pope is the Vicar of Christ—hung him in effigy and burned him.

Church Dispels the Gloom

"Every principle that is necessary to establish right relations between man and man has been laid down by the Catholic Church. It is our purpose to set forth these principles so simply that little by little the gloom of mental darkness that now shrouds the public mind may be dispelled. It was the Church that rescued woman from a state of degradation to a position of dignity in the family and in society. The Catholic Church has stood, still stands, and shall ever stand to defend men and women and children against a return to the pagan degeneracy of divorce—"that which God hath joined together let no man put asunder."

"It is the Church alone who sets her face like flint against race suicide—that sin for which Almighty God slew Onan. It was the Church that put an end to the general practice of abandoning infants; that abolished the gladiatorial combats; that abolished slavery; that insisted through the guilds that the laborer was worthy of his hire; that now makes plain that greed despoils economic Justice and grinds the face of the poor. It was the Church that first cared for the poor, the sick, the orphans, the aged, and sought to reclaim the outcast.

"It is to the Church that the world owes its vision of democracy—Christian Democracy. It was the sign of the cross at the battle

of Milvian Bridge that gave religious freedom to the plebeian and the patrician. Up through the centuries the Church gave grace and strength to cultivate and civilize the savage.

"The Catholic Truth Guild is solemnly pledged to obedience to the authority of the Church. With glory in the cross and love for the flag we go out into the highways and byways with the purpose of making the Catholic Church better known and loved."

Other addresses were delivered on this occasion by Mr. (now Father) Paul Hanley Furfey and George Collier McKinnon. Sergeant Arthur B. Corbett acted as Chairman. He announced the motto suggested by His Eminence the Cardinal and adopted by the Guild: *For Faith and Fatherland.*

The First Seasons' Work

The ice had been broken, the public press gave satisfactory reports of the event on Boston Common so that the fact was published that Catholics were out in the open to make converts.

During this first season, of three months campaigning, eighty open air meetings were held in Boston and vicinity. Many of the one hundred and fifty thousand persons addressed had never before heard Catholic claims set forth; while not a few of the 15,000 cloth bound Catholic books and of the 50,000 sixteen page pamphlets dealing with sociological matters from a Catholic view-point were disposed of to those who would not have thought of reading a Catholic book or of entering a Catholic Church.

The entire season was one of boundless delight for the initiators of this method of spreading the knowledge of the faith. To be privileged to defend the one true Church! What more could opportunity give? Nothing to us. Had we not come through *The Revolution* with its false human nature and its materialistic scheme for human happiness, with no beginning nor end that can justify itself in human reason?

There is indeed a very large Catholic population in Greater Boston, yet there is little or no public opinion reflecting that fact. The public psychology in civil, in commercial, in social and religious affairs is that reflected from a Protestantism fast

succumbing to the materialistic theory of the nature of man—supposedly scientific—that was adopted very largely from over the water.

This view had filtered down from our higher institutions of learning and it had welled up from the influence of individuals who were bent upon uniting the working men of the world to take and hold the productive wealth in private hands. So that spoliation of right-reason from above and spoliation of property from below was creating an environment certainly not favorable to the reception of a Catholic message. Yet, withal, there was a harvest, for the world-war was driving the human mind back to its base—the fear and the love of God.

There was little need to defend things Catholic but rather to dissipate a thousand and one caricatures of things Catholic. That was our task before our audiences, together with that of showing Catholicity as it really is. We recall the reply of the late Archbishop Ryan, of Philadelphia, to a committee of the G. A. R., which was felicitating His Grace upon his eloquent address:

"We were delighted with your address. We could not help but think that if there were more men like you there would not be so much hatred of the Catholic Church."

"Let me tell you," said Archbishop Ryan, "that there are not so many people opposed to the Catholic Church as you think. What they oppose is not the Catholic Church but a distorted thing that has no existence in fact. Those who know the Catholic Church in her beauty, her truth and her glory love her with all their hearts."

No, truly, there are not so very many opposed to the Church as she is, but there are those who in deadly hatred of the three divine persons—The Creator—the Saviour—the Sanctifier—lead forth the hosts of hell to drag her down. Yet, besides these emissaries of the devil, there are both the world and the flesh making their appeal to us to believe that the things of this life are all important.

In our country there is no considerable Catholic tradition (save on the Pacific coast) to which we may make an appeal in agreement with national pride. America was heroically, grimly

great in her love for liberty, in her civil beginnings,—quite different from the European nations whose barbaric tribes were first baptised and then civilized. Thus setting the doctrines of the Church before a Yankee populace is like setting the axe to the trees in a virgin forest, it is indeed the work of pioneers. Our experience in many a Yankee town was unique. There is an aloofness — a self-centered confidence in itself — that does not readily give way to the influence of Catholic speakers. By slow approaches intellectually, still slower in sympathy, and yet again slower in person proper, these good folk may consent to let themselves see what these Catholic intruders have to say for themselves. Let us note a few of our quaint meetings.

Medford

On the very spot where once in this good old town up the Mystic River the Pope was hung in effigy the auto van was drawn up and surrounded by a highly interested and unusually cultivated audience. The Guild's speakers dispelled some of the confusion which was present, bred by doubt as to the possibility of finding a rational road to the belief in God and, somewhat, possibly by the despair in their minds as to the possibility of finding the truth. There, where Christ's Vicar was dishonored, in silent thought it was realized that though the mills of God grind slowly at length the grist is run through, and God is not mocked.

Marblehead

Quaintest of all old New England towns is dear old Marblehead with its roar of the sea and its safest of harbors. Our meeting there gave plenty of material for reflection to both sides of the dividing line.

Marblehead's resistance to things Catholic was chilling. When the Autovan drove through the narrow crooked streets of this oldest of our coast towns with its cross and its flag and its

religious mottoes, the descendants of those old Revolutionists who gave their warm blood to build up a free nation, gazed on the Van with a chill indifference.

Here in Marblehead still is celebrated that gruesome English holiday—Guy Fawkes' Day—with a bonfire, "a popes' fire," every 5th of November. Not yet has Washington's entreaty, that should have been accepted as a command to stop insulting Catholics, been complied with. Certainly there was a strange mixture of sensation as a convert from their own Yankeedom, a convert from Judaism, and one of Irish stock, set forth wit boldness and serene composure the reasons why all men should unite in the worship of God under the emblem of the Cross within the one true Church.

Nobody came to tell us what was in his mind, but we knew that hardly anybody goes to Church in Marblehead, save only the Catholics at the upper end of the old town.

Salem

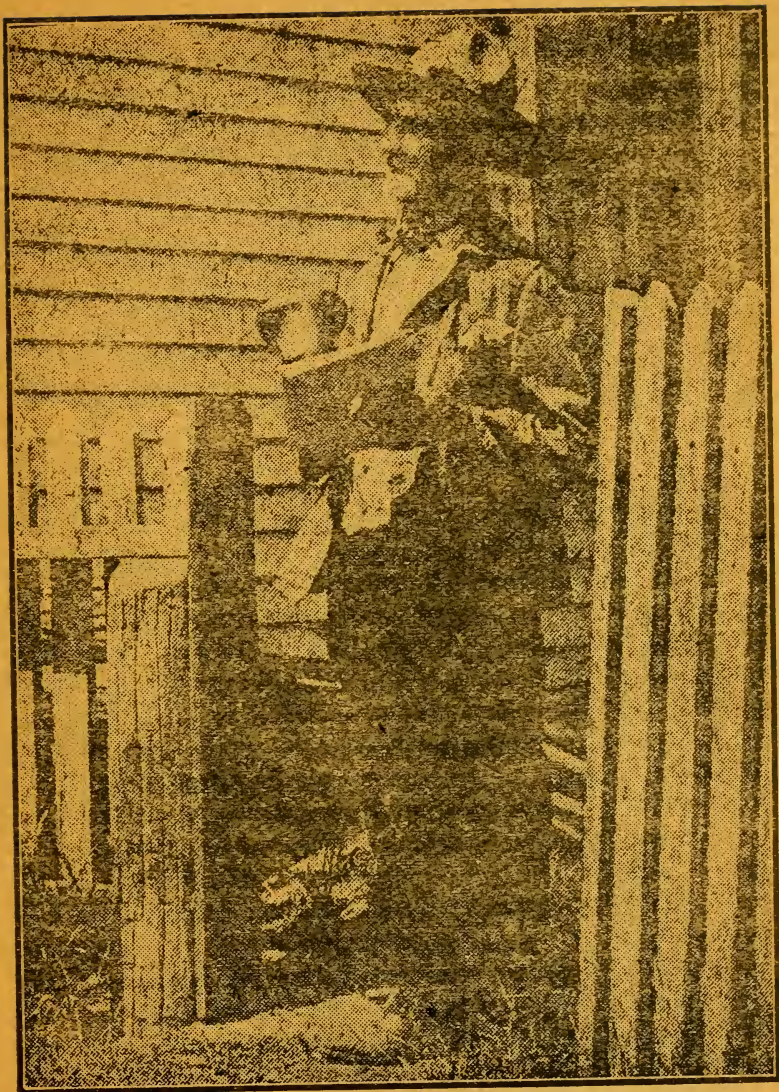
How many stored up memories spring into recollection at the mention of Salem. The city of peace did much in making us a nation. Her daring may be seen in the cutting out of the cross of St. George from the British banner by the New England Endicott, because it was a Pope's cross and in fierce resentment of the English order that all the Christian sects should conform to the worship of the English Church—by law established. Salem had a way and a will of her own, and that sets down to her experience the terrible witchcraft enactments of 1692. She has in fact given undying fame to an old Catholic Irish woman who was a first victim, because, forsooth, she knew the Lord's prayer only in classic Irish and "hoped" to remember it in Latin from "familiar use of the Mass Book," but she could not give it in English—Certainly freedom of worship is a boon of great price! Salem is not so insular in its spirit now as it has been. No doubt Hawthorne's influence did much in bringing about a

reaction from that social exclusiveness that is typified in its high board fences enclosing the three feet of ground that do duty for a front yard. Salem has a proud history. Its merchant marine was known in every port of the world while Boston was still a fishing village.

On Salem Common more than 1,500 persons, Catholics and non-Catholics, standing together in the open, listened to things Catholic with perfect attention. Yet one may not reasonably expect much more than a silent hearing at first, for the conflicting emotions of those who are outside the Church do not move from thought to speech readily and the Catholics in these Yankee towns are also amazed at the spectacular appearance of the C. T. G.

Provincetown

Campaigning for Christ gave us a great satisfaction in Provincetown—the point at which the Mayflower first landed. The priest there in charge of the parish, mostly made up of the Portugese and their American children, is wide awake to the opportunities of holding the faithful and of spreading the faith. Our auto-van was surrounded by a group of Portugese daughters of America, beautiful and modest, serenely at home and looking out upon the world with eyes of faith wide open, while close by were the picturesque men folk of the parish. Surrounding this inner circle was a whole host of motley folk from round about whiling away a sunny Sunday afternoon in the truly refreshing salt air. Among them were artists, more or less renowned, and from all parts of the country, who were spending the summer in Provincetown to catch the marvelous tone and color of the coast. The town Crier—still there as of old—had drummed up this very mixed and unusual assembly at the head of the long wharf: "Hear Ye: hear ye;" was his song as bell in hand he tramped the main street to call the attention of the people, mostly strangers to the old Provincetown tradition, to



Ninety years young George Washington Ready (Last of New England Town-Criers) ringing in the Catholic Lay Apostles visit to Provincetown.

the advent of the campaigners of Christ. "Hear Ye; hear ye; ! ! Mrs. Martha Moore Avery and Mr. Goldstein will tell ye about the Mother Church. Hear ye! hear ye! Down at the big wharf at three o'clock. Good citizens, hear the lecturers from the rolling tabernacle this afternoon. I pray ye!"

The best thing to do here seemed to be to set forth the Unity of the Church as against all new-fangled doctrines. Catholics new in the faith or to the Manor born of long lines of ancestors, new in America or of its oldest stock, made up of different races, color and culture, all are as one in their devotion to Christ and love of His Vicar the Pope, all stand as one in defense of old Glory.

Plymouth

So' different was our audience at Plymouth—the home of the Pilgrims. All save the Catholics were of old Yankee stock.

As background there was the Congregational Church and the graveyard on the hill. Farther away towering in its majesty was the national monument, commemorating 1620 and events that plainly bespoke in the compact of the cabin of the Mayflower the faith that later blossomed into Civil liberty. Amongst the names listed on the four sides of the base of this colossal figure—Faith—are four of the ancestors of the President of the Guild—three grown persons and one baby boy, by the name of Moore.

This too was an old assembly. Those of the true faith and those of a quite thoroughly discarded Protestantism stood together without sympathy listening to our unique combination of speakers,—one of oldest American traditions, (if we except the Indians who were so outraged in their personal and their tribal rights), a belated Hebrew follower of our Blessed Lord, and Sergeant Corbett whose father had brought his faith with him from Ireland.

While the crowd stood there, it was ours, but there was an aftermath of resentment. American love and pride had brought

together in the upper social circles of Plymouth, Catholics and non-Catholics. There were in this group Unitarian ladies who would have none of Christianity that might not be accounted for by the standards of a naturalistic religion, who could not account for the fact that one so gifted intellectually as the Guild's president could take up with street preaching save only on her presumptive love for notoriety,—so different in truth from the modesty of Mrs. Moore Avery in her early womanhood.

Concord

One of our most interesting out-of-door meetings in Yankeeedom was held in Concord. As the Mecca of the Emersonian cult it seems to be slowly fading away. Interest in the transcendental philosophy of the Concord school has apparently descended into a slough of forgetfulness, just as its little one-story temple has slipped down the pine back to repose in a mossy hollow below. Now Catholicity is in evidence,—most conspicuous perhaps in the great square which has been made famous in American history, where in Wright's tavern Pitcairn drank his hot toddy to the death and damnation of the Continentals; where also is the meeting house in which sat the first Provincial Congress. The old Revolutionary Church, with its burying ground on the hill behind, is now a Catholic Church making sacred the place with the presence of the Living God. Across the square is the priest's rectory and other buildings belonging to Catholic societies. Those who have eyes to see may reflect that where mankind is civilly free under Caesar there it is that God may be freely given what belongs to God.

The audience reflected the psychology of the place. The Catholics were not yet ready to take the lead and the old stock not yet ready to be persuaded that the Catholic Church is Christ's Church. An inner group of Catholics surrounded the car as the eloquent Father Mahon ascended the platform to welcome to this historic town the pioneer apostles to the man

in the street, while several hundred persons stood from afar; some sat on the curb of the walk and others on the fence, and all around automobiles were drawn up within hearing distance of the speakers. These so differently minded folk stayed to the last—but nobody wanted to ask a question. Old friends, moreover, avoided meeting the speakers since there was nothing to be said. That there is such a thing as unity in church dogma or unity in the faith by the faithful it is utterly impossible for these outsiders—with their belief in the right of private judgment ingrained—to understand. On the other hand, it seems to be quite outside the understanding of Catholics, speaking generally, to conceive that what is so plain to them is utterly blank to the non-Catholic mind.

Brimstone Corner

One of our unannounced meetings may be noted in our attempt to give the mental atmosphere of those who just happen to listen to our setting forth of Catholic doctrine. As a rule, in towns and villages, our meetings are held under the auspices of the parish priest who announces our coming at the Masses, and in the public press. So, of course, we are assured of audiences of our own people to begin with. But in the cities there are exceptions. For instance, during our first year's campaigning we drove up to "Brimstone Corner" (Boston) and took our stand just out of the stream of passersby.

We put up the top and lighted up the crucifix; formed the table for literature by putting one seat upon the other; thus, also, leaving a platform free for the use of the speakers. Already a few persons who had noticed us were half inclined to stop and find out what we were doing. Our chairman mounted the rostrum—a handsome figure—and the speakers, two or three, stood at attention as an audience. The chairman spoke earnestly and directly to us, in a voice not to be heard at a distance. Of course, we were wondering if the charm would work.

It did; as invariably it does. Before long we had enough hearers to begin and after a little there were hundreds, not a little dazed to see Catholics thoroughly at home in the streets making the plainest claims upon their attention.

It seems quite easy to read their thoughts as curiosity mingles with an assumed superiority that slowly fades away giving place in some to hostility, and in others to surprise, and yet in other faces to the light of a new interest that may turn into sympathy. Of course, it takes a little time to settle the attention of a street audience, but once the speaker succeeds in creating a center of interest, this of itself seems, almost visibly, to communicate itself to the new comers, and so there is created that mass psychology which, whatever its explanation, makes for the conversion of the crowd to the ideas set forth by the speaker. When this time comes,—when, so to speak, one's audience is in one's hand,—then it is that there is mental light enough in the crowd for the individuals to see that indeed a democratic form of civil society is quite conformable with the dogmatic constitution of the Catholic Church, and that it is clear that Rome is well pleased with the lot of her children in America.

So it is that Rome may have no desire whatsoever to enter the civil sphere. Here the Church is free to work her spiritual will because the right of conscience is protected by the civil law. It may be seen that Catholics discovered this continent and did not a little in setting up our national principles that are the very essence of right-reason as related to the domain of Caesar, in which the spiritual rights of the individual are declared to be inalienable, and the conclusion follows simply that this is not a Protestant country. Here is no Church-by-law-established, compelling worship of any form whatsoever against one's conscience, but, rather, the full liberty to find and to practice the Christian Faith established by our Blessed Lord and kept intact by the indwelling within the Catholic Church of the

Holy Ghost. Again the conclusion is irresistible, Catholics are quite as much at home as any other element of our heterogeneous society. This was the spoken conviction of a young man, a Mason of old Puritan stock, after hearing the address by the President of the Guild.

There is a peculiar charm about gathering a crowd in the street. Nobody is expected to make himself one of a compact body of listeners, nobody is known to anybody. Catholic friends wax ardent and Catholic foes wax irritant, as they become aware that they are being put to the touchstone of truth.

The one gives support to our efforts, the other gives resistance—which is, perhaps, the better of the two—and between the two extremes of friends and foes we assume the larger element to be somewhat curious as to what after all it is that enables the Catholic Church to set her temples upon the hills of America.

Our first season's work of open-air campaigning was a great success; it created a stir in the cities and towns of the Old Bay State. The fears expressed that "they would surely be mobbed," that we would be "interrupted and jeered at" did not materialize. The very boldness of the venture won the courteous attention of those who for one or another reason differ from the Catholic Church. Our enemies dubbed the auto-van as "Rome's Chariot" but the children on the street were heard to cry out: "Look! look! here comes the Cardinal's car."

CROSS COUNTRY TOUR

CHAPTER III

No, a local success was no demonstration that our countrymen were ready to listen to what laymen have to say in campaigning for Christ. We were sighing for more worlds to conquer. No doubt, the time was opportune—because America was in the World-War with the determination to defend national rights—to test out our work upon a wide scale. Besides, the Supreme Voice of the Church had just set forth those four basic principles that must govern the return of international peace. It was clear that new interest in the Vatican was aroused by this show of power in probing to the heart of the world's problems. Admiration was expressed at the perfect impartiality with which the enemy nations were induced to exchange their prisoners of war; neither was sympathy wanting because of the monies applied to binding up the wounds of the soldiers upon either side of the firing line. Altogether it was a sublime sight, Christlike.

From these cogitations the Cross-country tour took shape.

The winter was coming on in New England, while in California the sun was shining. So the idea was to go by rail to the Pacific Coast and to come from there, holding meetings all the way home to Boston. A letter to Most Rev. Edward J. Hanna, D. D., of San Francisco soon brought a happy response from the Archbishop. A generous welcome to the work of the Guild within his jurisdiction was given. His Grace was "quite sure that the truths of the Church put in a popular way to those outside the fold would make for conversions." We received, also, most encouraging responses from Bishops all along the way we wanted to travel, so we shipped our auto-van to San Francisco and journeyed along after it.

We were eight months away from the Hub, four in California, and four enroute from the Golden Gate City of the far West back to the Capital of the old Bay State in the East. Meetings were held in California, Arizona, New Mexico, Colorado,

Kansas, Nebraska, Iowa, Missouri, Illinois, Indiana, Ohio, New York and Massachusetts. In our zig-zagging we covered more than 13,000 miles on this trans-continental tour.

The opening meeting of this cross-country Campaign for Christ was held in the magnificent Civic Center of San Francisco. Some six thousand persons assembled around the auto-van on an ideal sunny Sunday afternoon to listen to Catholic laymen who came all the way from the Atlantic Coast to tell the reasons for the faith that is in them, to urge the claims of Christ upon them and to show that the Catholic Church is the one and only institution founded by Christ for the Salvation of mankind.

Following the address of welcome by Rev. M. D. Connolly, who represented His Grace Archbishop Hanna, Mr. Goldstein addressed the assembled thousands in part as follows:

"From the Atlantic seaboard we have come to the Pacific, here to open up our ocean-to-ocean campaign in the interest of Mother Church. Next, after our successful work at home in dear old Boston the Catholic Truth Guild most desired to come to this great enterprising metropolis of the Golden West. It is almost too good to be true that we are here. That your city bears the name of St. Francis shall stimulate us to imitate his zeal, for this woeful age has vast need of followers in the footsteps of the world's great Christian worker, who discarding the vanities and ambitions of the world, embodied in his life and in his societies those principles and activities that shall solve the grave problems that vex the human race with shame and horror.

"From here in the West and from our home in the East we were given God-speed. The readiness with which your great Archbishop assented to our request that we might be permitted to work within his ecclesiastical jurisdiction opened up for our Catholic Truth Guild this opportunity for which we are humbly grateful.

"Because the courtesy from His Grace was extended to us we have a message for you from Boston. It greatly pleased our Cardinal-Archbishop when he learned of the generous spirit in which Archbishop Hanna consented to welcome us here. 'Tell the people of California,' said Cardinal O'Connell, 'that I know Archbishop Hanna, that I have known him for a number of years as a man of great foresight and a singularly zealous worker in the Vineyard of Our Lord; tell them that Cardinal O'Connell says that the Catholics of California, aye, the whole citizenry of the State, are fortunate in having such a splendid leader as the Most Reverend Edward J. Hanna at the head of the archbishopric of San Francisco.'

"California may indeed be proud to have as valiant a citizen in command of Christ's citadel in this westland. He is the champion of

one integrity, the virtue, and the purity of the individual, the domestic, the civic and the social life of the people. His work inspires men to be obedient to the Cross of Christ and loyal to the Star Spangled Banner. Long life and success to the reign of Archbishop Hanna is the prayer of Cardinal O'Connell and his faithful children.

"It shall be a great satisfaction and a privilege to travel through this glorious commonwealth. California is indeed, as Mr. McGroarty has so eloquently said: 'Like a scroll unfurled, where the hand of God has hung it, Down the middle of the world.'

"In studying your early traditions one cannot help being impressed with the great and holy work of the Padres among California's aborigines. The contrast of their work to that of the anti-Catholics when Yankeedom was brought into being is somewhat painful. Mark Twain says that the first thing the Pilgrims did when they landed on the Atlantic coast was to fall on their knees, and then they fell on the aborigines. For them only a dead Indian was considered a good Indian.

"Not so in the days of the brownrobed Friars of California. They so loved our dear Lord that no work was too hard to bring to Him a harvest of souls that never before had known their Crucified Redeemer. They found the Indians a lazy, degraded, demoralized and a warring people, so incompetent that they did not even know enough to clothe themselves; yet with patience, born of saintly and heroic virtues the Padres succeeded in elevating the Indians to Christian standards of conduct and morality. Under the skilful direction of the Friars the Indians became agriculturalists, carpenters, painters, craftsmen, musicians. What a glorious accomplishment to unfurl on the scroll hung down the middle of the world."

"Ah! but what a disaster fell upon the poor Indians when the Mexicans robbed them of the protection of the Catholic Church by the secularization of the Missions. Is it not true that if one dearly loves the early traditions of California one must love the Catholic Church?"

"The misfortune encountered, by the Indians of California is in miniature the moral disaster that befalls any part of the human race, once the world, the flesh, and the devil stay for a time the conquest of human hearts by Christ. Read of the pre-Reformation days. Let the historian Cobbett tell of that time when learning was in flower. Let that master of details, Theorold Rogers, tell of the 'golden age' of the world, when England was 'Merrie England.' Pauperism was unknown; the welfare of the people was safeguarded by the saintly men and women in the more than four hundred monasteries and the thirty thousand or more guilds.

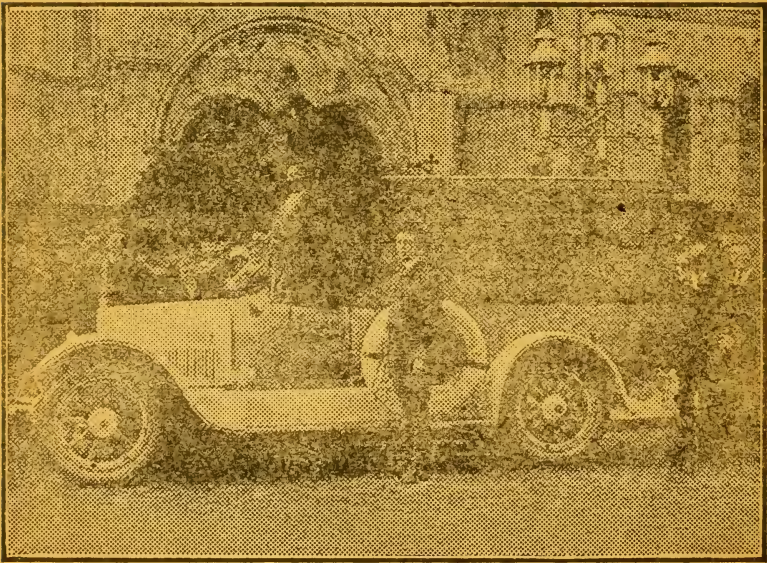
"Then came the crafty ambition of a king, who would make the Catholic Church violate the Sacrament of Marriage to satisfy his lustful pride. But it was 'non possumus.' Then came the confiscation of the churches, the monasteries, the universities, the lands, the suppression of the guilds and religious orders, the martyrdom of Cardinal Fisher, Father Forest, Sir Thomas More and thousands of the faithful children of the Catholic Church; and in the wake of all this came poverty and demoralization among the people. The condition of labor fell to its lowest ebb, and 38,000 persons were put to death for pauperism alone. The lifeblood of children as low as five or six years

of age was squeezed into profits for British millionaires, 'Merrie England' became 'Darkest England' as General Booth well termed it. It is dark where the Church is not, it is glorious where human hearts respond to God's will."

The die was cast, as success at the center extended its influence to the circumference. With Headquarters at San Francisco, meetings were held in and out of that city to places as far north as Chico, some seventy miles above Sacramento. Upon returning, the auto-van drove south as far as San Diego on the Mexican line. Everywhere we were well received and friends were made for the cause of our apostolate to the man in the street.

• *Our Cadillac Eight*

Western generosity is proverbial, and thus it followed that the appreciation of the work of the C. T. G. was given practical



The New Autovan. David Goldstein and Arthur B. Corbett at St. Boniface Church, San Francisco, Easter Sunday Morning—1918.

form by Catholic Californians who are far-famed for their many good deeds.

It was at the suggestion of Archbishop Hanna that Mr. E. J. Tobin, David Supple, State Secretary of the K. of C., James B. Duffy, A. E. Cosgrove, Dion Holm, Jack Whalen and some other prominent Knights of Columbus organized the movement to raise \$3,000.00 for the new Cadillac chassis upon which to mount our beautiful rostrum body, with which to campaign back to Boston.

On Easter Sunday morning—1918—Rev. Father Ildephonse O. F. M. in the name of Archbishop Hanna blessed the splendid new machine topped by our “perambulating pulpit.”

A large crowd filled Golden Gate avenue to witness the solemn blessing of the auto-van, while the “movie picture people” photographed the occasion.

Sergeant Arthur B. Corbett in a few brief and well chosen words presented Father Ildephonse, who said:

“By a very happy coincidence, Easter Sunday morning has been chosen for the blessing of this remarkable car. As this day commemorates the Resurrection of our Saviour from the grave, as it fore-shadows, by Christ’s promise, our own future resurrection from death, so with this Easter Sunday, I fondly believe, begins a resurrection, of many from a grave of doubt, indifference and positive error in religious matters.

“A hideous grave it is, indeed, in which about sixty per cent. of our population has been engulfed, partly by designing men, but mostly by men who know no better. Now, here, resurrection is effected by information. Indeed, information radiates, at times sparkles, from the Catholic pulpit, Catholic instructions, Catholic literature and from the beautiful lives of model Catholics.

“However, on account of the circumstances of this country, those rays cannot and do not penetrate down into the depths of that dense darkness that envelops sixty million of our fellowmen. We must reach out to that method to which we have been beaten by the devil. As usual, the children of this world are wiser in their generation than the children of light. They reach the people in the parks, the public squares, the street corners, and belch forth their blasphemy against God, the Christ, and the Church of Christ. In order to puncture those deceptive, blasphemous soap bubbles, I should like to confront every soapboxer throughout the land with a sacred car of this kind, bringing a man like the spiritual hero whom we honor today, Mr. David Goldstein.

"He is eminently qualified to discuss the burning questions of the day. Born, educated and intensely active outside the fold, he learned there the temper and tenets of that class of people. Called like St. Paul into the fold, he is now inspired by the love, the gratitude, the enthusiasm of a sincere convert to make known to the multitude the solidity and the beauty of Catholic doctrine. The American people, always anxious to grant fair play and to hear both sides of a mooted question, are more than willing to welcome his words.

"As the Church blesses everyone and everything that lends itself to the glorious service of spreading the truth, so in the name of the Church I gladly bless this automobile pulpit that it may bring the truth to the four corners of this country. 'Go into the whole world teach all nations, teach every creature,' said Christ to His Apostles. If He stood here now, He would say to this willing servant: 'Take this car into every city of this State, into every city of every State of the Union, and make known the truths that first came from My lips.'

"What an honor for us to have this holy mission begin from St. Boniface church! I fondly hope that its fruits will bring blessings upon our people. I feel all the more moved by the thought that this movement over the Camino Real of the Padres from San Francisco to San Diego is started from a Franciscan Church and under the guidance of one who is himself a tertiary, a member of the Third Order of St. Francis. His reward you read in the sacred pages of scripture: 'They that are learned shall shine as the brightness of the firmament and they that instruct many to justice, as stars for all eternity.' (Dan.12:3)"

Mr. Goldstein responded, telling of the organization of the Catholic Truth Guild in co-operation with Mrs. Martha Moore Avery, its president, and others, and of the generous reception the work has received from those outside of the fold as well as those who are within Christ's Church.

"We deem it a great pleasure to be permitted to work for the advancement of Catholic doctrine, history and practices," said Mr. Goldstein, "and for this honor we are indebted first of all to Boston's Cardinal-Archbishop, His Eminence William H. O'Connell, D. D., who has greatly encouraged us in our endeavor. But we owe to your good Archbishop, the Most Reverend Edward J. Hanna, D. D., the generous hearted welcome to this land of great Catholic traditions where the movement to evangelize the man in the streets starts to take on nation-wide proportions. We have been here for the past few months and have had an excellent opportunity to become acquainted with

your Archbishop and his untiring effort to make this world better than it is.

"With pleasure, we repeat the words of Boston's Cardinal that the Catholics of California, aye the citizenry of the whole State, are fortunate in having such a splendid valiant leader as Archbishop Hanna in command of Christ's citadel in this Westland. His work inspires men to be obedient to the Cross of Christ and loyal to the Star Spangled banner.

"Then again the generous reception we have received from the Franciscan Fathers under the leadership of Father Ildephonse, and their blessing, seconded by the members of this great St. Boniface parish, stimulate our zeal for the cause our lives are devoted to advance.

"No more generous-hearted people can be found in this broad land than the Catholics of California. It required but a word from Archbishop Hanna, and the Knights of Columbus of the San Francisco Bay Cities got together and purchased for us this grand perambulating rostrum, which it is an honor to see dedicated to the Cross of Christ by the Franciscan Fathers in this city of St. Francis on this beautiful Easter morn.

"We came here with the outfit of a plebeian and we leave with that of a patrician—thanks to our friends one and all. Our machine was bought from a Knight of Columbus, it was rebuilt by a Knight of Columbus, it bears the emblem of the Knights of Columbus, and the movement to raise the fund to pay for it was started by the Knights of Columbus, who are being assisted by members of the Young Men's Institute, the Third Order of Saint Francis and others. We thank them all.

"I accept the magnificent auto-van not as a personal gift though I appreciate deeply the warm regard shown me by the Catholics of this community, but as a gift to the cause my colleagues and I represent. We pray that the work we shall do with the auto-van may bring us many of God's graces and that all those who have contributed to it shall share in them."

We left San Francisco and started on our homeward way rejoicing. All along the line the inner circle knew that we had gone to the Coast with a Ford and were returning home with a car.

Homeward

From San Francisco through the diocese of Monterey and Los Angeles we made our way to San Diego. Bishop John J. Cantwell, D. D., welcomed us to his diocese, "hoping," as he wrote us, that our efforts within his ecclesiastical jurisdiction

“would meet with the same success as has attended your work in San Francisco, of which we have heard many good words.”

Our schedule for meetings in South California lay along the historic El Camino Real (King's Highway), a seven hundred mile road over which the intrepid Junipero Serra and his fellow Franciscan padres many a time traveled afoot, in those far-off days when they established the Missions of California. Happily, there is a reaction from that vicious policy that permitted the spoliation of these Missions and the breaking up of that priestly civilization that was teaching the arts and crafts to those native Americans. To no others do they owe so bright a spot in their history since the white man set his foot on the continent of North America.

From Needles—the easternmost city of the Southern part of California—the land of the golden poppies—we entered the State of Arizona, passing over the Old Trail Road—the Santa Fe Trail—where our thoughts were stirred by recalling the deeds of those Pioneers of Christ who brought to the red men the knowledge of Eternal Salvation. The contrast was thrilling:—how easy was our own hard road over the long stretches of sand! We were traveling with a motor-power van, privileged to carry the image of Christ and to speak to audiences who were ready for our coming, over the self-same route that was blazed on foot, in 1776 by two holy enthusiasts, the daring Spanish Padres Graces and Esconlante, who crossed Northern Arizona to open up a highway of communication from Santa Fe to the newly created Missions of San Gabriel and Monterey in California. These inspired pioneers were the first white men to view the petrified forests, great canyons, cliff dwellings, extinct volcanoes, mountain peaks and lands where now their names are honored by the citizens of Arizona—by citizens who suggest to alert minds how vast are the differences in the elements that go to make up our young and wonderful nation.

It was an inspiration to visit in Santa Fe (the City of the Holy Faith of St. Francis) the Church of San Miguel, built in 1607, thirteen years before the Pilgrims landed on Plymouth Rock. It is still used as a Chapel by the Christian Brothers, in Santa Fe. Here, too, we recalled the fact that when Gen. Lew Wallace was writing *Ben Hur* he drew his pen pictures from these scenes of New Mexico where the Catholic priests had been gathering into the fold of Christ those native children of America. This added strength to our realization that the Church of Christ had played a great part in creating our free country. A drive over the Raton Pass with its eighteen hair-pin-turns brought us into rugged Colorado. We covered Colorado from Trinidad in the South to Fort Collins in the North and back again as far as La Junta. From there we journeyed into Kansas and on through the states mentioned above as forming a part of our "cross-country tour." In Western Massachusetts we held two or three meetings and drove on to Worcester. Here the President of the Catholic Truth Guild, Mrs. Martha Moore Avery, greeted our arrival and accompanied us back home to Boston.

Certainly this open air campaigning for Christ, even in our up-to-date times, was something of an endurance test. To make dates across the continent and to keep dates across the continent without a hitch from first to last was a balm to soothe our fatigue. But the home coming reception arranged in our honor by the President of the Guild was far and away beyond what we had dreamed about on setting forth. His Eminence Cardinal O'Connell, whose faith in our ability to carry forward this venture inspired us to press on to success, came to Boston Common "to greet the return of the modern Crusaders of the Faith." "The heavens seemed to smile a benediction on the great gathering of many thousands assembled on the slopes of the athletic field, facing the monument dedicated to Boston's brave sons who

fell in the battles of the Civil War, for the day was an ideal mid-summer Sunday."

The welcome home was a huge and most gratifying success in every way.

His Eminence the Cardinal made a majestic figure as he stood upon the platform of the pulpit-car to receive the message of His Grace Archbishop Hanna of San Francisco from the hand of David Goldstein, the bearer of the letter:

San Francisco

My dear Cardinal O'Connell.

We start Mr. Goldstein on his homeward way. He bears to you not only the good wishes of the Archbishop, but also a testimony of fine services rendered to our people of the West. His work has been successful, and the success has been due entirely to his zeal for the great cause, and to the eloquent as well as intelligent presentation of his theme. He will always be welcome here.

I am always,

My dear Cardinal,

Your ever devoted friend,

EDWARD J. HANNA.

CARDINAL ON BOSTON COMMON

"What a wonderful journey you have made, the first of its kind perhaps in the history of the world! Long and tedious and tiresome it must frequently have been but for the motive which inspired it and speeded the van of faith on its glorious course through desert places, over mountain passes, along majestic rivers, by quiet villages, amid the teeming cities of industry, and which gained force as nearer and nearer grew vision of home.

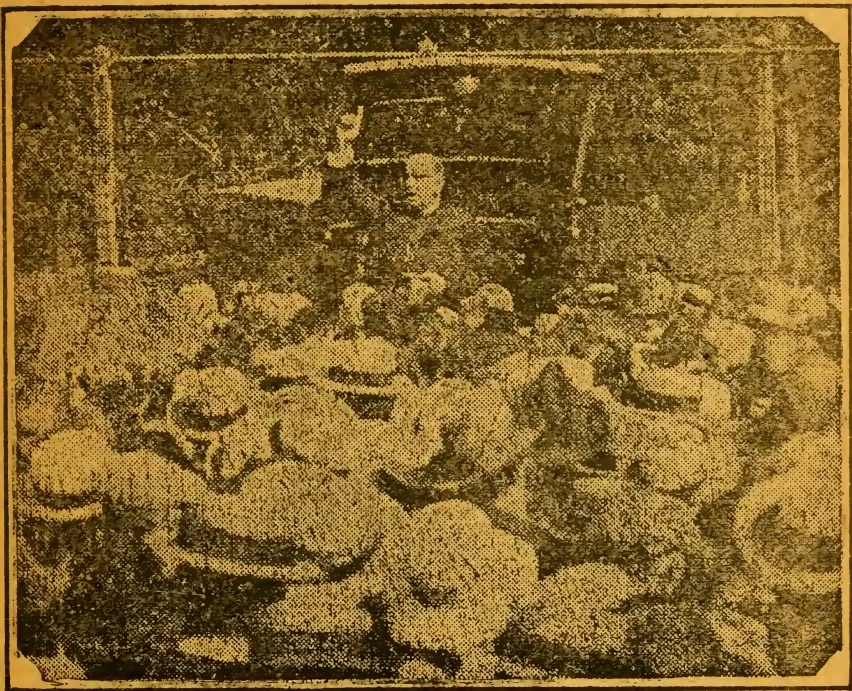
"The zeal for religion which inspired the journey made its hardships easy, and, now that the journey is ended, you may well rejoice at the fruits of it and take well deserved satisfaction from the memory which it now brings.

"You have fulfilled well your mission and I feel sure that you have scattered a sacred seed all along that glorious path—of the love of religion and of the love of America. For that was the mandate given you when last I saw you, before beginning your great and holy adventure. Make the Church better known and America more beloved: these were my words to you and you have observed them well.

Cross and Flag

"Above your chariot of faith and patriotism side by side were lifted the banner of Christ and the Stars and Stripes. On one side of it were the immortal words of Washington, on the other the battle

hymn of faith, and your motto was a glorious one, 'For Faith and Fatherland.' To make both better known and better loved, is the noblest cause in all the world to labor for, and God will surely bless those who labor in this sacred cause.



Cardinal O'Connell on Boston Common, gives welcome to street campaigners home from California.

"We are proud of this splendid patriotism which our boys manifest today upon the battlefields of Europe. They are willingly offering their lives that liberty may not perish, and every true American today is glad to offer of his best for America's triumph and America's glory.

"Shall we do less for God and His truth? Must we not show before the world the same and even a higher sentiment of courage and generosity than that which the soldier shows for his flag? This sacred enterprise undertaken in His name gives assurance that while we fight for America's honor and the cause of freedom we are not unmindful of the Church's honor and the cause of God.

A Sacred Bond

"The messages you have brought me from those great sentinels of religion all along your route, from Archbishop Hanna of San Francisco and many other of my colleagues in faith, bring joy and consolation to us all. We are all striving alike to be good Americans and good Catholics. And the track you have traced from the old settlement of St. Francis to Boston will ever be a sacred bond which binds us all stronger than ever to our holy Church and our beloved country.

"We thank them all from the bottom of our hearts for the friendly welcome they offer to us through you.

"May God reward your efforts for His glory and the country's welfare and may the success of this glorious venture be to you only a stimulus to still higher efforts, unselfish labor and untiring zeal; and may the blessing of God, the Father, Son and Holy Ghost descend upon you and abide with you forever. Amen."

The meeting adjourned at the conclusion of an address by the President of the Guild, who told of its organization, the work it had done and of the hope entertained that open-air campaigning for Christ should some day extend throughout the Country.

This was indeed a red-letter day in the history of Boston Common. For religious liberty and civil liberty blossomed together with no thought of possible conflict between Church and State—with no thought of one sphere being absorbed by the other. The Catholic Truth Guild rejoiced in this first use of Boston Common by our distinguished Cardinal Archbishop, in his reception of our transcontinental Crusaders.

Campaigning in the East

Enthusiastic meetings were held throughout the remaining season of 1918 in the Archdiocese of Boston.

During the five years since then the auto-van has been seen upon the street corners and in the parks of numerous cities in Massachusetts, Rhode Island, New York, New Jersey, Maryland, and in Washington.

In the season of 1922 the Auto-van made its way from Boston through Western Massachusetts over the Mohawk Trail, up

through the Adirondacks to the Canadian Border. We held meetings going and coming. It was a gratifying tribute to our success that several return dates were wanted in the larger cities.

Notable meetings were held in the dioceses of Springfield, Albany, and Ogdensburg. Two meetings, on successive days, were held at the Catholic Summer School of America.

The arrival of the Auto-van was reported from Cliff Haven: "The outstanding feature of the sixth week at the Catholic Summer School of America was the open air meetings conducted by the Catholic Truth Guild. Large crowds from Plattsburg and vicinity swelled the entire Cliff Haven population which turned out to hear these pioneer Catholic Campaigners." David Goldstein's subject was "A Message to Atheists, to Protestants, to Jews and to Catholics." The next day Mrs. Moore Avery traced American Democracy back to its Origin in the Church of Christ.

Bishop O'Leary, Bishop Gibbons and Bishop Conroy generously welcomed the auto-van Campaigners and asked them to come again at any time. His Lordship Bishop Conroy declared: "The next time you come to my diocese I shall go out with you myself on the autovan."

We content ourselves with the fact that things Catholic are set forth in the open; that crowds stand and listen. Yet many a personal talk *behind the van* during this trip of more than a month's hard work, promised not merely a passing interest. Besides it was reported that in one city, Willsboro, three persons had placed themselves under instruction in Catholic doctrine.

A notable event during the 1923 campaign was the autovan tour from Boston to Washington and return. It satisfied a long cherished ambition to set forth the Catholic faith on the streets in the Capital of our own America. The press of Washington gave us generous space. The Washington POST, the HERALD and the TIMES took pictures of our "Rolling Tabernacle," as they dubbed our auto-van, and told the story of our unique

method of carrying Catholic doctrine to the populace and of its inauguration in Boston in 1917. This publicity won for us two large meetings on Pennsylvania Avenue in view of the Capitol and the White House.

Our experience is good testimony that the ecclesiastics of our Country are actively in favor of a lay apostolate to the man in the street, so in accord with lay activity recommended by His Holiness the illustrious Pope Leo. Our correspondence with twenty-nine Archbishops and Bishops brought most cordial and favorable responses from all but four of them, and these thought the time inopportune within their ecclesiastical jurisdiction.

We present, with pardonable pride, excerpts from letters received in answer to our communications:

Cardinal O'Connell,
Boston:

"His Eminence sends the Catholic Truth Guild his blessing and cordial best wishes for a very successful and pleasant across-country trip in the interest of Holy Mother Church."

Archbishop Hanna,
San Francisco:

"His Grace gladly welcomes you. He is quite sure that the truths of Church put in a popular way to those outside the fold, will make for conversions."

Bishop Granjon,
Tucson, (Ariz.)

"You have my hearty permission to carry on your work while en route through Arizona, and I wish you abundant success and God's blessing."

Bishop Cantwell,
Los Angeles

"The Rt. Rev. Bishop is very glad indeed to extend permission to hold the open air campaign of the Catholic Truth Guild in this Diocese. May God bless you and your favored undertaking."

Bishop Alerding,
Fort Wayne:

"My dear Mr. Goldstein:—I address you in this familiar way, because your worthy name is well and endearingly known to true Catholics all over this country. Prince of the Lay Apostolate, you are welcome in the Diocese of Fort Wayne, whenever you may visit Northern Indiana.

"May God grant you health and many more years of usefulness to advance the great interests of His Church.

"Believe me to be

Devotedly in Christ.

Archbishop Pitaval,
Santa Fe:

"His Grace the Most Reverend Archbishop wishes me to state that the Catholic Truth Guild will be most welcome to his Archdiocese and have full approval and hearty co-operation in its endeavors.

Archbishop Glennon,
St. Louis:

"Of course you have my full permission to arrange for meetings in this Archdiocese.

"I need not say that I shall be very glad to do what I can to make your meetings successful, and shall be glad to hear from you again as you develop the matter."

Archbishop Mundelein,
Chicago:

"You have my permission.....to arrange for such meetings as you will have time and opportunity for."

Bishop Schembs,
Toledo:

"I have been following your auto-van campaign with a great deal of interest. You are doing a good work. More power to you. If on your transcontinental tour you pass through the Diocese of Toledo, I assure you of a hearty welcome."

Bishop Muldoon,
Rockford:

"I am glad to hear of your pronounced success on the Coast.... Glad to give you permission to hold meetings in the Rockford Diocese.....Indicate yourroute and I will notify the priests."

Bishop Beaven,
Springfield:

"You have carte blanche in the Diocese of Springfield."

Bishop O'Leary,
Springfield:

"You have my permission to arrange for meetings in the Diocese of Springfield and my cordial best wishes for success in your work."

Archbishop Harty,
Omaha:

Yes, I will welcome you to Omaha.....I will bring the matter before the K. of C., or some other organization, because success would be obtained if some preparation were made setting forth your aims and plans before your arrival.

Bishop Cusack,
Albany:

"You have permission to arrange meetings within this Diocese with wishes of every success."

Bishop Gibbons,
Albany:

"I commend most heartily to the clergy of the diocese the auto-van work of the Catholic Truth Guild, and request them to lend their aid in every way.....to the apostolic work."

Bishop Tihen,
Denver:

"You not only have my hearty approval, but I'll have their (K. of C.) official heads if they do not make a success of your Colorado tour."

Bishop Ward,
Leavenworth:

"Request is granted on your way across the continent."

Bishop Hennessy,
Wichita:

"You are welcome to Kansas."

Bishop Dowling,
Des Moines:

"I shall be quite happy to do what I can..... I wish you a respectful hearing..... My blessing on you and all such as you who seek the dry places which the devil of the Scriptures frequented and still haunts awaiting in alarm the Modern Michael."

Bishop Lillis,
Kansas City:

"Shall suggest that you correspond with them as to time and other arrangements desired and am sure they will be delighted."

Bishop Farrelly,
Cleveland:

"The Rt. Rev. Bishop will be most pleased to have you hold meetings any place in the Diocese of Cleveland, and will be delighted to see you personally. He wishes you and your associates every success in your noble work, and he feels sure that with God's blessing it will bring forth abundant fruit."

Bishop O'Connor,
Newark:

"Your work meets with my endorsement. You are welcome to the Diocese of Newark, and I can assure you a fair and interested hearing."

Archbishop Curley,
Baltimore:

"I have no objection whatsoever to your holding meetings within the limits of the Archdiocese of Baltimore."

Bishop Dunne,
Peoria:

"The open air campaign of the Catholic Truth Guild has my most cordial approval. Permission is hereby granted to hold your meetings in every city, town, hamlet, and crossroad under my jurisdiction."

"That the good Lord may crown your efforts with success is the fervent prayer of

Yours sincerely in Christ."

Bishop Conroy,
Ogdensburg:

"I am happy to inform you that the courtesies of the Diocese of Ogdensburg will be accorded to you and to your co-workers in the plan for open air meetings."

"Praying God to bless you and your work."

CAMPAIGNING FOR CHRIST

The officers of the Guild were also highly gratified by the endorsement of their open air work by two national organizations. To quote:

The Catholic Federation of America,
Kansas City Convention, (1918),

"Federation greets with satisfaction the advent of the auto-van campaign of the Catholic Truth Guild, inaugurated in Massachusetts under the patronage of His Eminence, the Cardinal-Archbishop of Boston. Our hopes and prayers are that this new work of the lay apostolate will be extended nation-wide."

The First National Third Order Convention of the United States.

"Believing that the opportune time has arrived to follow the example of our beloved father in Christ, St. Francis, who went out on the highways and in the byways to preach the Gospel of Christ crucified;

"Believing that the apostleship of the laity should be extended to the carrying of the Catholic message of individual, family, economic and civic well-being to the man in the street;

"Believing that the practicality of the work has been amply demonstrated by the Catholic Truth Guild of Boston.

"Believing that the errors preached on our street corners, squares and in our public parks should be and can be counteracted through expression out in the open by laymen of the reasons for the faith with which, by God's grace, they have been blessed;

"We recommend that this work be endorsed and we pledge our active support in furthering this mission and all other lay movements of a similar character which have received the approbation of the ordinary of the diocese."

In our experience we have found that there are many Catholic laymen and women who desire to do the work. Indeed, we have had more applicants than we have been able to use to good advantage. Of course, this is only another way of saying that a training department might well be established in our country for such lay apostles.

The officers of the Guild are pleased to bespeak the efficient assistance given them by Sergeant Arthur B. Corbett, George R. Mitchell, Dr. Albert Fall and William E. Kerrish. These gentlemen have taken the part of Chairmen at the meetings during our various tours. Paul Hanley Furfey, James J. Corbett, John

J. Connelly, and Daniel Dwyer, all of whom have since entered the Sacred ministry, were very effective campaigners for Christ. Daniel Foley, George Collier McKinnon and Charles E. Fay, together with several others, have at various times done good work upon the rostrum of the auto-van.

One word should, perhaps, be said with regard to the difficulty of holding the use of our out-of-door platform strictly for the propagation of the faith. There are many second-rate politicians here in America who so confuse social sympathy with loyalty to the Church ; who so confuse their own political ambitions with the right objectives of Catholic citizens and have been so persistent in their efforts to mount the platform in their own interest that during the first two seasons it was necessary to say, "*No*," with an emphasis not altogether pleasant.

We had lesser problems to deal with. Young men wanted to be given a tryout. They seemed to think that petty personal grievances in which employers had badly treated their Catholic employees was the story that was wanted in campaigning for Christ. Again, self-seekers, now and then a braggart dressed by Uncle Sam, would do anything for us. *So they would!* Sell literature? Perish the thought. They wanted to speak, to be known as orators, to extol their own feats of glory in defense of America.

Needless to say that such uses of the pulpit car could not be permitted.

DIFFICULTIES

Fear'd but not Found

Objection to our open air Campaigning for Christ rarely came from priests; yet many of the laity looked upon street meetings as quite beneath the dignity of the Catholic cause. Brows would be lifted , an attitude of aloofness would be maintained: "Has the church come to this?" Of course, timidity mixed with condescension was to be expected. And happily

enough, when we were not satisfied we were tolerated, because the Bishops had permitted the Guild to start out on its mission.

From friends also there was fear that conflicts wordy and otherwise would arise. But as "nothing ventured, nothing have" is the byword, risks must be taken if things Catholic are to be better understood by the general public.

It was thought to require a vast deal of courage to set up our Crucifix and then to face a gathering crowd that might be hostile in a more forceful way than with mere words. No,—bad words from the enemy were good proof that the paths to conversion should be made plain. Nor did the prospect of fists in the face daunt us. What then? Should not a blow struck against one campaigning for Christ be received in honor?

Besides, we had passed through strenuous times, unwittingly defending a bad cause,—our president having been the one woman in the last half of the last century to be mobbed in a Massachusetts city, for doing the wrong thing with a good intention.

Nothing of the kind happened in Campaigning for Christ. On the streets and in the public parks the right of Americans to free speech was, with rare exceptions, fully respected. Never have we even thought of calling upon our courage when facing street audiences; but rather have we called upon the Holy Spirit to give us the words to fit the occasion. Never fear, but often a great joy, has fallen upon us; when drawing near we have in wondering surprise become aware that the glorious chimes of the great Mission Church of Boston were ringing out their glad notes of welcome for the purpose of our coming, and that the bells of the magnificent Carmelite Monastery in Santa Clara were sounding abroad their tribute of joy at the coming of our unique apostolate from across the continent.

But there is greater joy still when a good priest friend who had feared evil consequences from Catholic propaganda in the open is won over to the cause of the Catholic Truth Guild and

adds our methods to the many already in use. "I was one of those priests who feared to have you come to my parish lest trouble should arise," said Rev. Albert A. Fate, of Oak Harbor, Ohio, "but you have settled me. I am going to tell the Bishop that we ought to have an auto-van in this diocese of Toledo."

The Denver Catholic Register (May 9, 1918) under the caption—OPPOSITION TO PLAN OF OUTDOOR MISSION WORK FADES AS IDEA IS PROVED HELPFUL—expresses this opinion—"Several Colorado committees have not looked with favor on the plan, but it is a safe bet that the next time the auto-van of the Catholic Truth Guild comes this way these lay apostles will find every community door open to them."

In Quincy, Illinois, there was a rather active desire to shut out the auto-van. It was thought that such a meeting would "crown the bigots." When a committee came from a self-elected group to wait upon Rev. M. J. Foley, editor of the Western Catholic, requesting that he should discourage the holding of our open air meeting, Father Foley, who is keenly alive to the spirit of the time sent back this dramatic message: "Well, if it is good enough for Cardinal O'Connell, it is good enough for me. Tell them that Goldstein is coming."

The next morning after the meeting a two-column report—all "to the good"—appeared in The Herald. Fifteen hundred persons were present and a good number of Catholic books were purchased. When the next issue of "The Western Catholic" came out the Editor's satisfaction was seen to be complete: "They came! Saw! and conquered in Quincy." (June 20, 1918.)

The following excerpt from a letter written to America (April 8, 1918) by Mr. William A. Lynch, one of California's influential Catholic laymen, stoutly and eloquently defends Catholic propaganda in the streets.

"The success of street preaching in the City of Saint Francis was to be expected—but in Oakland, and in some of the surrounding cities and towns, where the percentage of Catholics is comparatively small, and where the spirit of anti-Catholicism is aggressive and powerful

The prospects for Catholic street preaching were to say the least, distinctly discouraging, if not forbidding. Hence when it was suggested at the Catholic Federation of Oakland to invite the auto-van and its speakers to our city the proposal was vehemently opposed. It was objected that such preaching degraded the sacred doctrines of the Church to the level of soap-box Socialism and similar 'isms' of the curb-stone. But the chief objection that was in everybody's mind was that such public defense or propaganda of Catholic teaching would drive the alert and powerful bigotry of the city to acts of greater aggressiveness and repression. The wisest thing, in the judgment of many, was to leave bad enough alone, and not make it a great deal worse.

"Fortunately, however, better counsels prevailed, and the Catholic Truth Guild auto-van came to Oakland. It was driven up to one of the principal street corners of the city, and from its platform, under the street lights, a crowd of 2,000 was addressed for over two hours. During the entire time the people stood and listened with most respectful attention. At the close, after we had answered some objections, a large number of books were disposed of. So unexpected and so gratifying was the success of the experiment that at the next meeting of the Federation of Catholic Societies it was unanimously voted to request that another meeting be held in Oakland on a Sunday afternoon when it would be more convenient for the people to attend. The members of the Federation who were most enthusiastic for the return of the speakers and who wanted to make the best possible arrangements—were the very people who in the beginning so strenuously opposed it for fear of the consequences. The incident shows that the remedy for bigotry is not silence and inaction but truth, truth properly presented.

"————— Indeed I myself, and others too, as we listened, could not help imagining what might be the magnitude of blessed results if, instead of one, we had one hundred Catholic Truth auto-vans manned by laymen——."

QUESTIONS AND INCIDENTS

Rarely, are our speakers heckled by the audiences, but occasionally a question is gravely put while the speaking is going on. Sometimes we answer immediately though our policy is to state that at the close of the lecture there is to be a quiz period. If a questioner is plainly intent upon bringing scorn or ridicule upon Catholic doctrine, then his trick may be turned upon him if we have the wit to do so. But no matter how absurd a question is, if stupidly put, we never resort to a witticism to win a laugh from the audience at his expense. For we know that an indignity to him not alone discourages him from further inquiry,

but sends him away justly incensed because of our lack of Christian courtesy. Nor would a laugh so won have a better effect upon our audience. No doubt many inquirers have gone away unconvinced as to their erroneous views of things Catholic but never with any reasonable cause for feeling offended.

Very few questions technical in character are put. They display, on the whole, a very commonplace ignorance of Catholic doctrine, history and principles, together with a dazed state of mind as to the fact that there is a decided difference between themselves and those who go to the Catholic Church.

Of spiritual discernment, that Catholic sixth sense, as it may be called, there is rarely a hint in any question. Indeed, the existence of the soul in the spiritual sense seems to be quite out of mind.

In the questions from convinced Protestants there is a very edifying personal love for our Blessed Lord, lying as an emotional background to their thought, but their grievance is that Catholics worship the Pope and images and that they are not allowed to read the Bible. This absurd persuasion is not to be worn away by any dozen answers, however reasonable. In sum, the questions that we are asked in the open are very like those that are put to priests at their non-Catholic missions with the general exception that the Protestant inheritance behind them is slight if not nil. We give a few:

"Why are Catholics not permitted to read the Bible?"

"What is the difference between the Catholic Church and the Roman Catholic Church?"

"Why don't priests marry, ministers do?"

"Do Catholics worship images, like that crucifix on your car?"

"The Bible doesn't give priests the right to forgive sins."

"Does not evolution deny God?"

"I believe in nature, not God.?"

CAMPAIGNING FOR CHRIST

"If God created nature, who made God?"

"Whom did Cain marry?"

"What about the Inquisition?"

"How do you know that what the Pope grants, God grants?"

"What does the Immaculate Conception mean?"

"Does the Catholic Church teach that only Catholics go to heaven?"

"Do you believe that unbaptized children go to hell?"

"Don't Catholics want the Pope to rule over this country?"

"Loyal Americans cannot obey the Pope of Rome."

"Your K. of C. oath is against Americanism."

"Peter never was in Rome, so how can you say that the Bishop of Rome has always been at the head of Christ's Church?"

"Why did you leave the Jewish religion and join the Catholic Church?"

"The early Christians were Socialists."

"Why did you give up Socialism?"

"This is a Protestant country."

"Would it not do good to have the Bible in the public schools?"

"You belong to the Protestants, why don't you stay with your own people?"

"If you believe in God's day, why does your Church keep Sunday?"

"Why do Catholics build such big churches when the poor need the money?"

"Is it not true that Catholics have guns stored under churches?"

"How much are you getting?"

As soon as a question is asked, the audience gives evidence of aroused attention, it closes in on the auto-van; so that, whatever the spirit of the questioner, good or bad, sincerely in desire

for information or merely from the vanity to be conspicuous, we are glad to give the best we have in answer.

It may be that we have too often slighted questions of a personal character by giving them a general turn. The adventure of becoming a Catholic is so intimate so essentially a part of minor tragedies, that if answered at all it seems to require a totally different psychology from that to be found in a street meeting. Yet we know that it is upon the appeal of emotional experience that sympathy is bred, whether that of the individual or of the mass.

There is plenty of personality, however, in what we do say, for the background of the Catholic who comes to the faith in mature years is necessarily closer to the understanding of those who are still outside, than is that of those within the faith born. We know the ins and outs, the rounds and abouts, of the world of modern materialism through which we came, with its cult of the necessity of self-expression as against the Catholic world of self-sacrifice, although behind that our inheritance is certainly distinctive one from the other.

So it is that in our replies to some of the questions we have an opposition to meet that is not merely a more or less active antagonism to the Catholic Church; together with this there is often a Socialist resentment, a Yankee resentment or a Jewish resentment. But after all this is an advantage, for it shows that the Church is not Irish nor English, German, Italian, or anything foreign—that anybody and everybody who will, may work under the direction of the Holy Spirit to the end of leavening the whole lump. The pity is that we are so few and so ill-equipped.

What few little demonstrations of open hostility we have encountered have been somewhat of an Atheist or a Socialistic character. Indeed the willingness of our fellow citizens to play fair is beyond doubt, so far as free speech is concerned. On two or three occasions a false fire alarm has scattered our crowd,

as the right of way was given to the fire engines. But the audience not only came quickly together again, but was augmented by the call of the frightful fire bells.

A little disturbance took place in Montello, Massachusetts, about a month after the Catholic Truth Guild began Campaigning for Christ. The Lithuanian Socialists had a rather large organization in the town and they agreed to "Send the Avery-Goldstein's outfit back to Boston." Of course, we went back at our leisure and at our pleasure, but they kept up a din for more than an hour. There was apprehension felt by the local Catholics when they saw the gang post themselves upon a little hill in the park not far from the auto-van, but they closed in around our platform. Our policy was to speak only to our own timid little group (many of them foreign born).

When the word "God" was spoken it was their signal to applaud loudly and derisively, and they broke into a perfect frenzy of jeers at patriotic utterances. We were glad when it was time to adjourn the meeting. Next morning The Brockton Enterprise reported: "They tried to induce the crowd to leave; they interrupted the speakers and tried to break up the meeting but were unsuccessful."

At other meetings a very slight indignity to the speaker proved so offensive to Catholics in the audience that our task was rather to keep our friends quiet, than to dispose of our enemies.

Whatever the interruption it has always turned in our favor. At Dodge City, Kansas, a Baptist minister after he had asked a dozen questions, courteously said: "I wish you would give me a couple of minutes on that platform?" His request was granted. The minister concluded by saying: "You put up the strongest argument I ever heard for the Roman Church. Of course, I do not agree with you."

One result was gratifying—a Catholic business man of local standing after a dozen years' absence from the sacraments announced his intention to return to his duties.

The presence of Protestant ministers gives an added zest to the occasion, especially if they ask questions. Even if they but halt and then pass us by, as sometimes they do, after looking us over and reading the inscription of Washington's farewell address and the refrain of Cardinal O'Connell's Holy Name Hymn on our auto-van, the audience is aware that our mere presence is testimony that the Catholic Church is at home in America. Questions from Protestant ministers are in general of much more educational value than are those from skeptical laymen, since they fall as a rule upon some point of Church history, for example, whether or not Christ established a visible church.

While we were in the Episcopal city (Toledo) of Rt. Rev. Joseph Schrembs, who had arranged sixteen meetings for us, an incident took place outside our regular work on the van that is perhaps worth setting down here, with the intention of encouraging Catholic laymen to challenge the utterances of those many radical speakers who out in the open are traducing things sacred:

Challenge Accepted

One evening Messrs. Goldstein and Corbett rallied forth to take note of what was going on in Toledo. They came upon a Secularist haranguing a crowd by despoiling the Bible, it was a 'dirty book.' He challenged any one to prove the existence of God. Out of the crowd came a voice, firm and resolute. "I'll accept the challenge." It was Goldstein.

"The Atheist yielded with the admonition that religion not politics was the subject. For he had altogether mistaken his man. A bystander said, 'It was immense. It was magnificent!'

It was more than I can express, the way David Goldstein cowed the atheist haranguer, by proving the existence of God and man's responsibility to him.'

"When the fifteen minutes were up the infidel tried to recover his hold upon the audience by saying that Mr. Goldstein was himself an infidel to his faith.

Then came Mr. Corbett's opportunity. In free thought fashion, he challenged the statement. As the crowd would hear Mr. Corbett in preference to the Secularist, Mr. Goldstein's conversion was set forth as it is, a grace from God by which he became enlightened by the Light that Enlightened the World.

In Los Angeles two incidents happened, one upon the heels of the other. First, a self-styled "blood-washed Elder—God's chosen messenger to the churches"—who was indeed a picturesque figure in a very high hat and a very high clerical collar—asked several questions that were answered seemingly to the satisfaction of the audience. Then this "President of the Atonement Union" stentoriously announced: "I shall speak here next Sunday and prove to you that the Catholic Church is not a Christian Church." A good natured laugh was the answer to his brag. Then followed the second incident; an earthquake. The auto-van lurched forward; the buildings around the square trembled and the faces of the people went white. No, the end was not yet,—all was well and the meeting proceeded to a successful end.

Early one morning in Kansas with the thermometer at 100 in the shade we refreshed ourselves at the spring—Hiawatha. A typical westerner of the artistic type looked over the van. Indicating the O'Connell under the refrain from His Eminence's Holy Name Hymn: "Ha, that's my name." Half to himself he continued, "My father loved Daniel O'Connell and named me after him."

A little talk plainly showed that the gentleman had not the slightest acquaintance with things Catholic. Then he asked, "Is this a religious movement?" Mr. Goldstein answered and

then questioned—"Are you a Catholic?" "No, I'm a Protestant, my father was a Baptist." Then, in what seemed like words prompted, it was suggested to the man with the famous Catholic name that, since he was proud of the name O'Connell and loved its association with Daniel, he should consider that what was good and great in Daniel O'Connell was Catholic; that Daniel O'Connell's far flung fame rests upon his fight against the Penal laws that deprived Irishmen—Catholics—of religious liberty; that he died on his way to Rome and his last wish was that his heart should be taken to Rome and his body back to his beloved Ireland; that it was probable that the gentleman's father's people had been robbed of the opportunity to practice their faith, but the love of things Catholic had persisted in the father's love for Daniel O'Connell.

The stranger listened with a suppressed eagerness, as though a new world had come in view. With a parting handclasp the man who had been proud of his name, without knowing why, was left on the Kansas side of the border to ponder over its real significance, while we drove on our way into Nebraska.

Innumerable personal incidents behind-the-van might be told to show that the field is white to the harvest. And we hope these confidences are so many little candles lighted to show the inquirers the way home to Rome.

Besides the bishops who have honored our efforts by personal observation, our work has been studied by priests who are especially interested in the extension of open air campaigning. Having attended some meetings on Boston Common, Father Martin J. Scott, S.J., the noted author, wrote to congratulate the Guild's officers. "I am impressed by the size and attention of the crowd. You had the largest audience, by far of any on the Mall."

The eloquent Missioner Rev. Xavier Sutton, C. P., during a visit to St. Gabriel's Monastery (Brighton, Mass.), came to one of our meetings on a cold blowy Sunday. No other of the usual meetings was held, but hundreds of persons were clus-

tered around the auto-van eagerly absorbing every word that was uttered in explanation of the Catholic cause. So enthusiastic about the work was Father Sutton that he was heard to say: "I am going to recommend the Guild's work to Bishop McDevitt when I get back to Harrisburg. If I were to remain in Boston I would ask Cardinal O'Connell for permission to go out with the speakers." Dozens of other priests have expressed their desire to speak to street audiences.

Publicity

The Catholic press, from ocean to ocean, has been generous in giving us space. And pastors, everywhere, have gladly announced our coming. So good have they been that often they have made us thoroughly ashamed of having done so little.

The secular press, daily and weekly, have, when reporting our meetings, given favorable versions of them. Many newspapers have sent out their photographers, immediately upon our arrival to picture our outfit, and others have used our own three column cuts of our auto-van, also pictures of the Guild speakers. We are happy to say that during our seven years open air work not one hostile newspaper report has been seen, and we have gathered the newspaper reports for our scrap-book.

In one city only has a letter in opposition to our Catholic propaganda appeared in the newspapers. This was in Pittsfield, Massachusetts. An Italian evangelical minister wrote a letter to *The Eagle* in which he "vehemently protested" against the assertion that the infallibility of the Pope applies only to his definitions of faith and morals. The gentleman had great praise for Garibaldi.

Of course, it was to be expected that vicious sheets like *The Menace* would enter upon a relentless tirade against "Cardinal O'Connell's Roman Catholic missionaries in the streets and parks of Protestant Massachusetts."

Their evident intention was to suggest "rough house" treatment for us. But this was never attempted. Their fake ex-

priests and ex-nuns do well to appreciate the fact that free speech and free assembly is the law of our land and not for the purpose of riot or slander. We go out to tell what our Church teaches us to believe, as having the one authoritative voice in all this world regarding things religious and moral, not to insult those who differ with us, therefore our receptions have always been courteously American. There is no danger of Americans losing their rights if they use them. Slanderers are not brave with the courage of free men, but brazen with the impudence of the Father-of-Lies.

From competent editors, who are truly American and who regard civil liberty as the safeguard of our individual right to worship God after the manner of our conscience, we have received high and most welcome tributes.

In reporting our meeting in Central Square, Cambridge, Mass.—*The Sentinel* told of the 2000 persons who had listened with attention and had cheered the speakers when they drove off in the auto-van. The Editor took this occasion to say:

The Sentinel,

(Cambridge, Mass.)

"However intelligent men may differ we may feel thankful that while the urge of national and race hatreds, rivalries and sordid business greed, beats furiously against truth, threatening to engulf the world in its swirl of chaos, it is well such an unswerving institution as the Catholic Church exists; its truths of philosophy should be preached not alone at the altar, but also by laymen on the street corner, if for no other reason than to counteract the vicious and unpatriotic not to say blasphemous utterances of those who abuse liberty in the name of liberty."

"The street corner is the natural forum of democracy and woe is coming to a people of whom it can be said in the words of Scripture: 'Wisdom cries out in the streets, and no one marks it.'"

The Journal-Gazette

(Fort Wayne Ind.)

From a two column report we cull the statement of "The masterful expression of the fundamental teachings of the Catholic Church (which) was received with close interest and evident appreciation.

The Vallejo, Calif. *Morning Times* in its editorial commendation said:

"It pays to advertise. In other words the man or organization that wants to get anywhere in these modern days has to advertise. . . . but the significant feature of the affair is that the Catholic Church, the most conservative of all demoninations, has realized the fact that the way to reach the people is to go where the people are and publicly state that which it is desired that the people know."

The Daily Globe,

(Atchison, Kansas.)

"The Catholic religion was made plain to the public in such a manner that it did away with some of the bigotry and prejudice that exists."

The approval of the Catholic press—so essential to our venture—has in every instance been most favorable: We submit a few excerpts.

Western Catholic,

(Quincy, Ill.)

From an open letter:—"I have not met many in this City of Los Angeles who had very deep respect for any religious denomination until out of curiosity they went to hear the Catholic Truth Guild speakers explain Catholic Truth."

America

(New York):

"The Auto-van work demonstrates the fact that a public explanation and defense of the Church's doctrines, in the streets of our modern cities, are not merely possible, but eminently practical. Why, indeed, we always wondered, should this be less feasible now than in the days when the Apostles first preached Christ in Jewish villages or pagan towns?"

The Catholic Bulletin,

(Cleveland, Ohio) :

"We hope the Catholic Truth Guild will find many followers who will work with equal humility and earnestness with the hierarchy for the spreading of the truth to the hungry multitude."

The Catholic Mirror,

(Springfield) :

"It is a divinely inspired work the good of which can not easily be estimated."

The Pilot,

(Boston):

"A few weeks ago we were in one of the cities of this state when the auto-van passed through on its way to the place of meeting. It was something to give the heart of a Catholic a thrill..... when the van stopped and the meeting began, there were hundreds ready to forget their business and to give ear to the words of explanation of Catholic Truth. Most of them were doubtless moved by curiosity. Some perhaps came to scoff, wondering at men and women presuming to stand on the street corner to talk about the Catholic religion. No doubt there were Catholics, too, who marvelled at the courage of these, their coreligionists, in speaking publicly on a matter which they themselves too often consider taboo among their non-Catholic friends.

"The very sight of that gathering brought home the realization that if the auto-van meetings did nothing else they taught our Catholics to consider the duty that they have to be apostles for the faith, and in order to do that to acquire a better knowledge of it."

The Catholic World,

(New York):

"They have been preaching Catholic doctrine in the open for the past six years. In fact they began their apostolate a year before the birth of the Catholic Evidence Guild in England."—besides distributing literature they have "at the same time spread most effectively a knowledge of the Faith."

Distributing Literature

We have the Bible word for it that Faith comes by hearing. Yet the human voice guided by the Holy Spirit is not alone capable of carrying the glad message of Christ to those weary of doubt and sick of sin, there are many records of conversions from reading God's Word and from reading other books.

From our auto-van we have sold 68,000 cloth bound books, 50,000 pamphlets and 1252 subscriptions for *Our Sunday Visitor*.

Indeed, the circulation of Catholic literature has been and is one of our special hobbies. If aside from inducing our own people to read much more than they do, the non-Catholic reading public could be interested in the reading of the high grade matter put out year after year by Catholic publishing houses, it is certain that cultivated folk would eventually begin to see Holy Mother Church as she is, as ever the great patron of learning, of art, of science, and beyond and above all else, as the

builder of religion in the heart of man, the keeper of truth by the indwelling of the Holy Ghost.

We are glad to say that during the blessed years we have been in the Church we have circulated 111,000 cloth-bound books, 750,000 sixteen page pamphlets, 33,000 weekly papers, and procured 1,500 subscriptions for Catholic publications.

May we say again that in Campaigning for Christ our work is never permitted to treat of mere secular interests. We tell the people what we Catholics believe, what we do not believe; what self-evident truths, right-reason, history and revelation compel us in conscience as obedient members of the Catholic Church and as loyal citizens of our country, to believe. Our Catholic Truth Guild puts forward as of first and foremost importance finding God's Church and thus one's way home to Heaven, and it takes the ground that no better service can be rendered our country than to stimulate a public spirit that recognizes God as the Author of Nations, and that patriotism is not alone a virtue, but a sacred obligation, not to be denied by any right-minded man.

An Appeal

How long, dear Lord, how long shall the enemy almost entirely monopolize America's open pulpits? Is it for atheists and traitors that freedom of worship and freedom of speech is ingrain in America's constitution? Is it not plain, how great a factor the propagandist is, how vital a part even the soap-boxer plays in shaping the thoughts of the ordinary man, in making public sentiment?

We want the readers of this book to come out with us, not to attack those who differ with us but to set forth the light of Faith. We want to see the tide of public opinion turned in our direction—in the direction of truth universal. We want good men and women to help Religion and Patriotism get their innings out in the highways and byways. We want the Catholic laity to take an active part in Campaigning for Christ.

OUR COUNTRY

CHAPTER IV

Our America is a country of many diversified elements. It is as though God Almighty had invited all the people of the earth to gather here, unwittingly, to work out unity in the basic structure of civil society and with their diversity of culture had effected, unconsciously, a wonderful mosaic of national life.

Here humanity and Christianity test out together fundamental principles, natural and supernatural, for universal application. Here the inalienable God-given rights of man are protected effectually by the strong arm of the law. Here freemen freely render the worship to God which belongs to God, as they render to Caesar what belongs to Caesar.

God is good to us. He has given us a land flowing with milk and honey. Our actual wealth is truly marvelous, and our potential wealth beggars description. Our variable climate, soil, mineral deposits, forests and water-ways are all that man could desire for the satisfaction of his material wants. Our inventive genius, our organizing and directive abilities and the industriousness of our varied populace have set our country in the forefront of the nations of the world.

Certainly we should give praise to God and to our forefathers, who builded so wisely and so well. And we should ask ourselves, philosophically, if we are worthy of this heritage, if we are a deserving generation faithful to our trust. Shall we be so true to this safe and sane democracy as to preserve civil liberty and the right of conscience for those who come after us? Are we for God and Country as were our forebears before us? This is a question which we should be able to answer. If we can answer in the affirmative we are Americans. "For God and Country" is the motto of the Catholic Truth Guild, and as it teaches true Catholicism it inspires true Americanism.

It is certain that the press of moral danger in many departments of our civil life is an increasing cause for fear that our national fabric is weakening, that Columbia may not live her thousand years.



Martha Moore Avery defining Catholic principles in which democratic government takes root.

Yet, reading history, sacred or profane, one must know that prosperity and adversity, good and evil, peace and war, have ever been the lot of national existence. So, that after all, it is the personal morality of its citizenry that tells in maintaining justice as the foundation of the state.

Looking into the future, as far as human eye can see, the Father of our Country beheld in clear vision the necessity of safeguarding religion and morality in the interest of our glorious country. He said in his (Washington's) Farewell Address:

"Religion and morality" are the two "great pillars of human happiness."

"Religion and morality are indispensable supports" of our political prosperity and therefore our national safety.

"Religion and morality ought to be respected and cherished by the mere politician equally with the pious man."

"Religion and morality" are two great pillars upon which American citizens can "claim the tribute of patriotism"—these are "the firmest props of the duties of men and citizens."

"Religion and morality" are the guarantees of security, of property, of reputation, of life itself. "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure *reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.*"

Happily, religious conviction abides in the nation. In a letter to Rev. James Edward Freeman, D. D., an Episcopal Bishop of Washington (Oct. 1st, 1923), President Calvin Coolidge expresses with equal force the basic necessity of religion as did the Father of our Country:

"The foundation of all progress, all government and all civilization is religion. Our country is not lacking in material resources and though we need more education, it cannot be said to be lacking in intelligence. But, certainly, it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems.

"Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions."

Happily, also, this sound doctrine is in very truth woven into the warp and woof, into the fabric of our country by the Declaration of Independence.

CHURCH MEMBERSHIP

It is our purpose here to show the religious status of our country as regards church affiliation. Statistics prove a sorry state of affairs as to the unchurched and, on the ground of public safety, this in itself would be sufficient justification of any attempt to bring back to the public worship of God more than half of our people. But even though these millions of the unchurched be by no means our sole quest, we shall "plead guilty" to the charge of seeking to convert anybody and everybody, because it is quite impossible to bring the Catholic Church to book, rightly, on this charge. There are those who say, as a rightly cultivated gentleman with a lift of his brow said recently: "You don't mean to say that the Catholic Church has come to this, proselytizing out in the open?" And to these we answer: "Most assuredly we are out in the open to make converts—proselytizing if you please. The Catholic Church is not on a par with any other religion under the sun. She is quite within her strictest rights to go out into every nation of the earth to teach men and women of other religious beliefs those things that Christ her Divine founder commanded her to teach. How then could any reasonable objection be advanced against campaigning for Christ in the open, since Christ's Church has the right to the public worship of every man, woman and child on the face of the earth?"

Of course, if we were one of the sects, with mere man-made authority behind us then, indeed, we might be convicted of bad taste in seeking converts. Yes, we are out in the open "to

proselytize," to win converts: to induce if we can, anybody and everybody outside the Church of Christ to come in and partake of the Bread of Angels, which is given nowhere else on earth.

Private worship in truth is not enough, for God-made creatures. It is argued that all good men are not church-goers, but it might as well be argued that all the good Americans are not voters and, that therefore, inactive citizenship is the sufficient and right ideal of true Americans. We have but to listen to that great and good American, the late Theodore Roosevelt, who replies to this charge:

"Yes, I know all the excuses. I know that one can worship his Creator and dedicate oneself to good living in a grove of trees, or by a running brook, but I also know as a matter of fact, the average man does not thus worship and dedicate himself."

With Washington and Roosevelt and Coolidge we readily grant that for the "minds of peculiar structure" a private—a personal—religion may suffice to keep their conduct up to the mark of public morality. But that is not enough. It does not fulfill the first commandment.

For practical purposes of every day life, God has set us under a well-defined authority—The Ten Commandments. This being so, as a gauge of the moral status of the country we set off the public worshippers as against those who have no church affiliation. Not, of course, that we assume all church-goers to be upright, creditable men and women, but rather that we assume non-church goers to be always wrong in throwing aside the public acknowledgment that Almighty God is the giver of life.

Surely, a declining church attendance is apparent to the looker-on anywhere in America, especially in contrast to the earlier days in which, at least, the Blue Laws sent everybody to the Meeting House on Sundays. Those were the days when the public worship of God gave a stabilizing influence to the mold and character of men—when the Fathers of this American superstructure of democracy, security and prosperity, were guided

and strengthened by the mind and power of Almighty God. Unless God build the state, they labor in vain who build it.

According to the religious statistics of 1923 there are in the United States 49,405,977 accredited Church members—i.e., about two-fifths of our total population.

We give the estimated number of the various religious bodies. All but Catholic Church figures are taken from "The Year Book of Churches" (Council of Churches of Christ in America, 1923):

Protestant Churches	28,270,251
7 Eastern Orthodox Churches	456,045
Unitarians	108,560
Christian Science	
Bahais	2,884
Theosophical Societies	64,126
Vandata Societies	350
Jews	400,000
Catholic (Cath. Press Directory).....	20,103,761
Total	49,405,977

22 Largest Protestant Bodies (Year Book of Churches, 1923):

Methodist Episcopal	4,225,246
Southern Baptist Convention	3,374,165
Northern Bap. Conv. (Colored)	3,253,733
Methodist Episcopal (South)	2,362,598
Presbyterian U. S. A.	1,722,254
Northern Baptist Convention	1,272,250
Disciples	1,218,849
Protestant Episcopal	1,118,396
Congregational	838,271
United Lutheran	801,250
Missouri Synod	673,321
African Methodist Episcopal	551,765
African Methodist Episcopal Zion	412,382
Presbyterian U. S.	411,854
Church of United Brethren of Christ	370,628
Col. Meth. Epis. Church In America	366,315
Reformed Church In U. S.	337,526
Evangelical Synod of N. A.	317,986
Churches of Christ (Independent)	317,937
Norwegian Lutheran	260,889
Evangelical Church	259,417
Augustana Synod	204,081

If the test of morality rests upon the public worship of God, as it does, surely we are warned that with our national increase of wealth our nation's integrity is due to decay. Judge Alton B. Parker, (St. Louis POST DISPATCH, April 2nd, 1922) has put this warning into words, and has put his finger on the required remedy :

"The decline of piety is plainly seen in our diminishing church attendance." "We must capture the millions not affiliated with any religious institution for the church, if we want to preserve for them and those who are to come in the next generation, our American institutions."

So it is, that when campaigning for Christ, we are at once engaged in saving America from greed and lust, from grind and graft, from broken families and empty cradles, and from all that so-called realism that results from finding "one root for man and brute," from denying the moral responsibilities of man to his Maker."

Seamy Side Out

What, indeed, shall it profit us to increase in things material if we decrease in things moral? The full sum of nothing? Yea, rather the full sum of desolation, for many a nation has given the world this testimony.

When campaigning for Christ we present the moral constitution of society in contrast with the perverse notion that would make man a law unto himself. In broad outline the rational structure of civil society is seen in the Ten Commandments but in fullness it is found in Christian dogma, philosophy and history. It is certain that the family is a moral body—the unit of the body politic. Therefore a disruption of the family life is a breach in the bulwark of the state. How open to the enemy is our moral well-being in the matter of broken families! The assault upon the authority and integrity of the family is seen in four deadly intrigues against it:—Abdication of parental rights, divorce, sex equality and race suicide. These offences, taken together, breed an indulgence in sense pleasures all out

of proportion with those of the higher faculties of the soul and, incomparably worse, an unspeakable indulgence in things unnatural.

Parental Authority Abdicated

The absence of parental authority, all perversive as it is of present-day life, is the most insidious and noteworthy of our anti-family, immoral influences. It clutches at the very heart of social well-being. It touches with a leprous evil hand the home, the school, the amusements of youth, even the juvenile courts. It reaches out to the throat of the nation itself.

"Obey thy father and thy mother," says the Law. "Yes, if it please," says Young America! And how shall the child know, if it be not taught that his father and his mother, being God's agents, have more than a mere human authority over him? How shall he know that they are responsible to God for his obedience to them and that he is responsible to God through obedience to them?

"Honor thy father and thy mother," says the Law. "Yes," says Young America, "If they be honorable!" How shall the child know if he be not taught, that the drunkard and the virago are entitled to honor by reason of God's dignities? Can he see for himself that this father and mother are made in God's image and that sin and the sinner are not in the same category of things? How can he see God's hand unless somebody show him?

Surely something must be done to teach these lessons: Parental respect and parental authority are basic needs for the common good; they cannot be dispensed with without courting destruction,—it is to ruin we are tending unless we stem this evil.

Divorce

The materialist theory of things human has so confused the mind of the multitude that marriage is thought to have only the stability of physical emotions—to be made or to be broken upon the impulse of the sensitive appetites. Divorce is not

merely tolerated, it is now set forth as a credit to be cashed in by the gift of public honors:

"I have dared to do unusual things," says Mrs. O. P. H. Belmont, divorced wife of William K. Vanderbilt, the president of the National Woman's Party; "I was the first woman in America to dare get a divorce from an influential man. Up to that time only actresses got divorces. . . . I changed all that. I made divorce possible for American women. I have gone down the aisle of a church when women I had known since childhood drew back in their pews and refused to notice me. I have been a guest at parties when the hostess was the only woman who would speak to me. Now divorce is respectable and I have been taken back into the fold. If a woman is to be elected president, she should be a strong and daring woman, with the kind of courage I had." (The Boston POST August 18th, 1923).

However, those who have mentally encompassed the basic structure of civil society know that marriage lays the ground floor of nations; that just to the degree that family integrity is maintained just so far does the state prosper or decay.

Surely it behooves us to read the handwriting on the wall. Perhaps the tale of our national affliction may best be told by contrasting statistically the progress of our country towards dissolution with the statistics that tell of Japan's return to national health. Our lax legal system gives increasing encouragement for disrupting the sacred union of man and wife, while Japan's legal system tends towards holding marital discontent within legitimate bounds. We here present a table of statistics made up from official reports of the Department of Labor and from three subsequent reports from the Bureau of the Census.

Divorces

(Continental U. S.)

Year	Total number	Per 100,000 population
1870	10,962	28
1880	19,663	39
1890	33,197	53
1900	55,502	73
1906	72,062	84
1916	112,036	112
1922	148,554	136

It will be noted that these figures show a steady increase in the number of divorces from 1870 to 1922 inclusive. The rate of increase has been something like five times as great as the increase in our population.

Available statistics give to America the unenviable distinction of having the highest divorce rate in the world. Not so long ago this shameful distinction belonged to Pagan Japan. But Japan has taken heed for her life. That she has set her face towards positive reform may be seen in the following table of figures:

Divorces

Japan Year Book

Tokyo 1921-22

Average each year:

Year	Divorces	Per 100,000 population
1894 to 1898	112,892	264
1899 to 1903	64,805	143
1904 to 1908	62,254	129
1909 to 1913	59,270	115
1914 to 1918	58,770	104

Whereas Japan once granted nearly ten times as many divorces as were granted in our country her record is now so improved that her rate is below that of our forty-seven states (South Carolina does not grant divorces).

Nor is the table of our national affliction half told when divorce statistics are set down. For marital suicide does not bring happiness to those who commit it, and God alone hears the agony breathed in the dead of the night by "divorce orphans" who are deprived of the unity of parental love and the untarnished honor of a life at home.

Surely patriotic Americans should take alarm for it is quite impossible to avoid state-suicide if family health is not restored within our borders.

When Campaigning for Christ we make it clear that Caesar has no right to break up a family; that this right belongs to God alone, who, by death, calls one or other of the parents from the hearthside.

Sex Equality

So few, indeed, are those in our street audiences (or for that matter in the most highly cultivated indoor audiences) who are able to rightly discern the sphere of the Church from the sphere of the State in the matter of morals, that the trail of a modern sex equality serpent has well nigh become the broad road to the destruction of the family in America. The basic truth is so simple, and these basic differences so profound! Both the Church and its unit—the individual—are indestructable, for the Church is eternally triumphant in heaven and the individual lives forever in happiness or in torment. Simple, too, is it that the State—a moral body—and the family, its unit—also a moral body—belonging here on earth, and that by the Author of Nations the family is placed under the law of Caesar. If Caesar, consequently, permits by law the health of his family units to decay, just so short-lived is Caesar himself. Here then is where moral conflict comes in, when Caesar permits the individuals within the body politic to legislate against the rights of the family.

We try, in brief, to show the damage already done to Columbia, and to point out the dire consequences that must follow a progressive yielding to the clamor of highly organized minorities. It is the natural rights in the case and the sane and safe attitude of the great majority—the unorganized—which should win the day. Those radical bodies of men, and especially of women, who adopt the slogan of Sex Equality “by law established,” grow feeding upon the ills of civil society, as carrion crows feed upon things decayed.

If then the seamy side of American life is to be less vile we must by law protect the integrity of the family—positively by taking right action, negatively by preventing wrong action.

Neglected Children

Appalling as are the evil effects of degraded parenthood, divorce, and the doctrine of sex equality, upon the body politic, far worse is the condition of those children who fall within the sphere of these practices. They cannot escape misfortune, and it is certain that juvenile crime is fostered by parental degeneracy.

The problem would be simpler if the juvenile crime waves did not overflow their banks and reach to the children of the best parents—by school association, and by the inter-social opportunities of the day.

The failure of home training in things right and wrong simply shifts the burden of parental authority upon the shoulders of the school teacher, who thus staggers under a two-fold burden, her own and that of the parents. Hence it is that from this anomalous relationship between parents and teachers comes the usurpation by schools of a moral personality that belongs to the home life of the child. Added to the shifted duties, is the teachers burden of practical supervision of the dress and the personal cleanliness of the children. All these contributory causes of disorder to normal school duties throw out of harmony the school life. Then comes all sorts of fad-proposals that win more or less of a hearing because the schools are said to be unsatisfactory in the practical training of the child—a truth over much exaggerated. Unhappily, now and then one or another of these fads gains entrance into the very school curriculum.

With an alien authority foisted upon teachers as a consequence of vicious or incompetent parents, is there any wonder that this unnatural friction should occasionally find its outbreak in school strikes in which children take this parent-teacher authority upon themselves?

In campaigning for Christ, we seek to trace back the evils manifested by children, to the fact that God's authority has been denied, and that denying God's authority whether in the individual over himself,—in the family over itself,—in the school, or in the state over the state, destroys the very life of civil society.

At any rate it is a common opinion that the immorality of our boys and girls is tearing away the foundation of our nation. Professor Graham Christie of Johns Hopkins University is reported to have expressed this opinion:

"It is deplorable to note the reports of educators and school principals regarding the evidence of lower standards of honor among school children in the large cities of the country. In Chicago particularly I have been told by persons in direct contact with the situation that conditions are really alarming. Not only does there seem to be a marked disregard of principles of honesty in studies, but both the girls and boys seem to be lacking in a decent sense of personal honor and so undirected in their homes that no one can instill into them a sense of right and wrong."

That juvenile delinquency speeds youth on to untimely death by suicide is brought out in the statistics of The Save-A-Life-League (New York) in its 1923 report. It says:

"The suicide of children is a matter particularly distressing, and a most serious problem to be carefully considered. In 1919 we reported 477 children suicides. In 1920 there were 707. In 1921 the number increased to 858. In 1922 there were over 900, or nearly 3,000 in four years."

After telling of the 15,000 persons estimated to have ended their lives in 1923 by self-destruction, Dr. Harry M. Warren, President of the League, says: "The lack of the understanding of life's true value, and a lack of communion with God, and obedience to God's laws is the whole trouble." The Baltimore AMERICAN attributes the suicides among children to the influence of the extreme feminist movement. However, that may be, the fact is, that the juvenile courts in our large cities are crowded with youthful offenders. Reformatories, detention houses, and homes of refuge, to which offenders are sent when

awaiting Court action, are crowded with unhappy boys and girls of tender age whose offences against morality have brought them into the clutches of the civil law. The point we make is that the blame for the vast majority of these cases can be laid justly at the door of the neglectful parents— as the twig is bent so is the tree inclined.

Former Vice-President, Hon. Thomas R. Marshall, places the cause of our present plight in the rearing of children without religious training, and in the abdication of parental authority. We quote (Dallas NEWS, April 2nd. 1922):

"Fifty years ago the father and mother were at the head of the average American household, and the children were under authority. However badly children were trained, they were trained at home. Whether or not they thought anything of religion, they had to take regular doses of it just as they took sulphur and cream of tartar in the spring. Parental authority was assumed and recognized, and there were not many sleepless hours spent by fathers and mothers, wondering if they had convinced their children that what they told them they must do was the right thing to do and whether it met with their approval. Children may have been fed up on religion, but in adult years they never succeeded in getting away from a conscience which reminded them constantly that right would be rewarded and wrong would be punished. They may look back to a rather gray childhood, but somehow they come to manhood and womanhood with well-settled principles of life.

"It may be that the age was too strict and that it had too much of hell and not enough of heaven in it. But some of us are wondering whether this modern age of all heaven and no hell has not advanced too far. Today there is quite a general current of authority to the effect that you must not make a child do anything until you convince its immature judgment that it is right. In the home the child is the controlling factor; what it says goes; what it desires is accepted as conducive to happiness.

Many a child comes to grief because his parents follow the line of least resistance, which, gives him in practice, the right of way within the home. This perverse young ruler, strengthened by the folly of his coddling parents in defending him against the school discipline confirms the habit of denying all authority. Here the State steps in with its authority. But since the right-of-his-own-will has been the child's rule of life from the first days, the final result of his perverse mind is seen in the shibboleth: No God No Master.

But this is not the end of the evil resulting from parental dodging of obligations. If child delinquency is prevalent, then in self-defense the State must come in and solve the problems not properly its own. It is forced to assume a moral responsibility belonging to parents because of their natural relationship to the child. Logically, rights and duties of parents are prior to the authority of the State. But some people reason in a vicious circle. From the fact that the State takes up the duties left undone by bad parents it is falsely argued that the child belongs to the State and that state dictatorship is alone able to solve the vexed questions of our age. So it is God is excluded from human affairs.

No one may reasonably question the right and the duty of the state to protect itself from dangers that result from incompetent, neglected, or unfortunate parental direction. However, the state may not usurp the natural, the primary rights of parents to bring up their own children; since this right does not spring from a human source but comes directly from God. It is included within those "inalienable rights" which have inspired our Declaration of Independence.

In campaigning for Christ, we assume it to be folly to vote the state the power to instruct children in courses in eugenics, sex-hygiene, psycho-analysis, and other immoral fads. Just in proportion as America sacrifices parental authority for state control and Federal centralization of the education of our children just in that proportion does the "remedy" become worse than the disease. Not by legislative enactment but by Christ's doctrine comes the cure for these moral ills that spring up in the family and spread throughout society.

Race Suicide

But worse still is race suicide. It brings to our country those evils for which Almighty God wiped Sodom and Gomorrah off the face of the earth. We must speak of race suicide, (that unspeakable evil!) since it is so brazenly and plausibly argued

for by some seemingly great and reputable people. We do no more than to express our horror of such terrible practice, to stamp as an abominable evil, unmentionable crime, the unnatural use of those basic functions by which God permits men and women to perpetuate the race. But, in so far as the proponents of this crime against the race appeal to a smaller and a better progeny, or to the fear of an over-population, we answer with well authenticated data which controverts their statements, namely: that a long list of great names are rightly placed at the foot of large families, and that some ten years ago our United States Department of Agriculture set forth the fact that the production of staple food stuffs during the preceding fifteen years had increased two and a half times as much as was necessary to maintain a constant per capita consumption. Thus not one inch of reasonable ground is left for them to stand on,—for those who presume that man, not God, is—in the last analysis—at the helm of the State.

Empty Cradles

In America's empty cradles there is seen a decided resistance to Divine Authority—to the conscience natural to Christianity that so clearly marks off the paths of virtue from those of sin. We do not desire to talk about those things that should be "not so much as mentioned amongst us," nor do we desire to bring an indictment against our country. But we do believe that if one would be, humanly speaking, successful in winning souls for Christ, he must recognize in full the falsity of philosophies that advocate an artificial lowering of the birth rate. In contrast to those thoughts and deeds which defile the body and deaden the soul, leaving a long train of heart-rending tragedies in their wake, in contrast to these evils, we Catholics offer the ideals of Christian marriage with its sublime holiness, its spotless purity, and its life-lasting fidelity. These ideals, supported by the grace given in the sacrament of Matrimony and worked

out into everyday life, make the home second only to the altar as the sacred place on earth.

It cannot be denied that a "no-hell" philosophy is reducing many marital unions to a purely commercial basis. There are, unfortunately, men and women who would have their heaven here and now, "not up in the skies." Empty cradles are defended upon the plea of the inability of parents to support a natural family; upon the assumption that the smaller the progeny, the more sturdy the offspring, upon the notion that a large family denotes vulgarity; in short, upon a hundred and one silly and wicked pretenses.

The resort to immoral practices to prevent motherhood is not new; it is an ancient wickedness. The Book of Genesis attests that during the infancy of the human race Almighty God slew Onan for doing the "detestable thing" which so-called emancipated women not only practice but advocate without shame.

Birth-control finds a place in many a radical programme, but there are two organizations which are particularly devoted to spreading its cursed propaganda, one the Birth Control League brought into existence in 1914; the second, the Voluntary Parenthood League organized in 1919 under the socialistic leadership of Margaret Sanger, who extends her doctrine by the use of the platform and the pen. Eugene V. Debs, by a blasphemous suggestion, exalts Margaret Sanger to a supreme place in human affection; he says she is "a real benefactor and coming generations will rise and call her blessed" (Editorial RIP SAW, St. Louis, May, 1916).

If only the propaganda of birth control were confined within Socialist circles the danger to American morals would be relatively slight. Unhappily, it is not so limited. This vile thing that should be hidden has caught the fancy of many a coterie of "social workers" who shout it from the house tops. We have an untold number of well-to-do childless women, with all per-

sonal hope laid low in the ashes of burnt-out adventure, whose perverse pleasure it is to "set right" the affairs of poor families. The consequence is that many of the intelligenzia who have almost lost the consciousness of wickedness have prostituted the name of "social worker" and have espoused this unholy cause. So zealous are their efforts that they seem to be impelled by a sort of black magic. Women, reputed decent, view this offense so slightly as to talk freely of the "accidents" of birth. There are some who have so cast off the shroud of womanly modesty as to stand upon the streets of our great cities selling birth-control literature. And these individual instances of perverted minds are but as drops in the ocean compared with the shameless debauch attempted by those who protest against Federal refusal of the use of the mails to broadcast this filthy and poisonous teaching. However, these advocates of death and damnation neither slumber nor sleep. They have prevailed upon the Federation of Women's Clubs of the State of New York (Convention, Utica, Oct. 15th, 1920) to unite their efforts in the "speedy, removal of all barriers due to legal restrictions, traditions, prejudice or ignorance, which prevent parents from access to scientific knowledge" relative to the prevention of conception. This was the signal for greater rejoicing in the camp of the Godless. The NEW YORK CALL sent its representative to interview the officials of the Voluntary Parenthood League and this Socialist daily reported as follows (Oct. 15th, 1920):

"I am very glad to hear it. Just as women have drawn together to demand political freedom, they are now banding together to ask for creative freedom. They are awakening to the fact that birth-control is the most necessary thing for that freedom."

With the prestige of the woman's clubs behind them, these "nature-reformers" held their First American Birth Control Convention (Nov. 11th, 1921) in New York City. It so chanced that the International Arms Conference was in session in Washington. To this body the faddists telegraphed the dictatorial

message: "that the limitation of the world's population was the only solution of world peace."

So it was that this pestilence which once skulked in darkness was sent leaping over the face of the earth:—altogether now as ever it is "the clean of heart that shall see God."

Evidently their success, especially with the New York Woman's Clubs, whetted the appetite of the Voluntary Parenthood propagandists for bigger game, which they very soon captured. In June of 1922 there was held the Woman's Clubs Convention in Chautauqua, N. Y. The assembled delegates claimed to represent 40,000 clubs federated within forty-eight states and two territories, with a total membership of more than two million. This convention committed itself to birth-control. The WOMAN CITIZEN (N. Y. July 1st, 1922) reported that no discussion of this "controversial" subject was permitted by the lady powers who held a firm hand over the delegates "but the Welfare Department was instructed to carry on a campaign of education on the subject of birth-control." No, not one voice crying out "*for shame*" amongst those delegates who assumed to represent more than two million women! Is America well on the road towards the fate of Greece and Rome? That good American, Colonel Roosevelt, has well characterized this tribe who prey upon decency:

"Blatant shame reformers who in the name of the new morality preach the old, old vice and self-indulgence which rotted the moral fiber, and then even the external greatness of Greece and Rome."

Happily, the nation has a strong defender in the General President of the Daughters of the American Revolution. Mrs. George Maynard Minor, addressing the delegates of the D. A. R. in national convention assembled (Wash. D. C., April, 20th, 1923) has this to say:

"Birth control aims straight at the hearth stone of the American home. Make no mistake about that. It is for you to keep the homes of the nation firmly built on the sure foundations of the past!

and as long as millions of little homes dot the hillsides and broad plains of America, the socialist will never realize his vain dream of sinking them and all else in the collective ownership pool of the reds."

After all, Solomon was wrong! There is something new with these women, who deny all power in heaven and seek all the power on earth, they have invented an altogether new view to take from women her place of dignity and security within Christian civilization. Pitiable to confess, motherhood has become a trade and the rearing of children an industry,—all, if you will, in the name of Morality, the folly of the "double standard." At the Pan American Conference of Womens' Parties (Balti., April 22nd, 1922) Mrs. Emmeline Pankhurst gave her materialistic conception of history an airing. To quote her words:

"The greatest industry for women always has been and always will be maternity. They want security in that occupation. They are the greatest producers and manufacturers in the world. They produce children and manufacture them in the sense that they train them after they are born."

To be sure this new "trade of motherhood" found its way into a woman suffrage hearing before a Committee of the Mass. Legislature some twenty years ago. Then, it appeared to fall upon deaf ears, but at the Pan American Conference of Women's Parties it was applauded.

No, the end of birth-prevention depravity is not yet reached, for when this body of women can no longer foist their mental outrages upon the male-sex, then the inventions of hell will come to their assistance. Having set out openly to teach contraceptive processes, there is now "up-their-sleeves" a further step to be taken. Bolshevik Russia is their ideal land of sex-freedom. Not merely is it quite legal to teach what Margaret Sanger is convinced will "create a race of thoroughbreds" in Russia, but under the hateful nurture of things detestable by Madame Alexandra Kollontay, abortions are provided for under the law. To quote part of the decree issued by the "All Russia

Central Executive Committee of the Soviets (IZVESTIA Official Soviet Daily, Nov. 18th, 1920):

"1—The artificial interruption of pregnancy is hereby permitted provided it is performed in Soviet hospitals where the minimum of injury is assured."

In campaigning for Christ we would be glad to ignore the propaganda and the influence of these modern Onanists altogether. But we know that the arguments for fewer children, or none at all, as the road to health, wealth, and pleasure, have captured the imagination of so many that it threatens the very life of our Republic. We point out that empty cradles take away the dearest treasures on earth; that a wholesome state of matrimony lived as a sacrament is at once a source of happiness and alone becoming to the nature of the race; that within the Catholic Church a "double standard" is not known or thought of, and that by no standard, double or single, does vice become virtue. By appealing to patriotism and to religion we hope to make an impression upon many who will come openly to the defence of right thinking and clean living.

In France, the evil of empty cradles has for twenty years engaged the attention of Dr. Alphonse Bertillon, the famous anthropologist. Having worked out statistically this danger that threatens France, Dr. Bertillon makes his warning emphatic: "If the birth rate continues to fall in the same degree in eighty years there will be no France" (CENTURY MAGAZINE, Jan. 1920). Happily, French patriotism has come to the rescue. On the one hand, marriage, birth and wage bonuses are being offered, while on the other, the publication of such propaganda sheets as the Birth Control, the Voluntary Parenthood and the Neo Malthusian League are permitted to circulate in our country have been suppressed entirely. It is hoped thus to induce a return to a normal state of mind and a moral response to it.

We do not permit our words moreover to rest alone on the ground of patriotism. While all these measures are good as far as they go, it is certain that stable morality must be based upon religion. Hence we make it clear that the cure for a diminishing population in France or in any other country must be found in the standards of that faith which the "Eldest Daughter of the Church" once so gloriously maintained.

We Americans have a bad record of our own to correct. One has but to travel through our New England States to become aware of the fact that the Puritan stock is fast diminishing, that the descendants of those sturdy adventurers who came in quest of civil liberty and to whom, under God, we owe this free country, are now too few to hold their own within our mixed population. Were it not for the great number of immigrants who have come to our shores from all over the world there would hardly be enough Americans on the "plains of Boston" to keep Old Glory flying.

This bad case is stated succinctly by Dr. R. J. Sprague of the Department of Economics and Sociology of the Massachusetts Agricultural College, in an address before the Summer School (July 16th, 1921):

"In 25 years the Anglo-Saxon stock of Massachusetts lost 250,000 by excess of deaths over births. During the same period the foreign stocks gained 600,000 by the excess of births over deaths.

The birth rate of the American stock is far below the necessities of race survival.

This decline in birth rate is due to:

1—Individualism and ambition among women, which cause them to seek individual careers rather than families and race survival.

2—Misdirected education, which sends the youngsters after fancy things rather than family, children and eternal honor.

3—Lack of enough vocational schools, which would enable boys to get an early effective start in life.

4—Too much shut-in life in school and home, which reduces the vitality of girls and prevents the development of child-bearing ability.

5—Materialism, worldliness, play instead of idealism and work.

6—Cost of supporting families with elevated standards.

American women must choose between individual careers and the family and race. Motherhood is the greatest career ever known for woman, and fatherhood alone can bring man to his highest development.

Americans must get a new ideal of the family as the one great foundation stone of individual development, the nation, and the race."

While Dr. Sprague's words bring home to us the seriousness of the situation, his remedies, although good in themselves, do not go deeply enough. They do not reach the roots of the disease. What is needed more than "a new ideal of the family" is a proper understanding of the old, true, fundamental ideal of the Catholic Church which teaches the sacredness and indissolubility of the marriage bond.

Recently two professors of the University of California published in the Journal Of Heredity (Wash. D. C., Jan. 19th, 1919) an article giving the same gloomy outlook for the survival of the Mayflower stock. Their conclusion is that by the time that the second tercentenary celebration of the Mayflower comes round there will not be enough descendants of the Pilgrims left to fill the cabin of another Mayflower, if the present decline in their birth-rate is maintained.

It would be soothing to Yankee pride and to Yankee nerves if scientific investigation could find some other reason for the falling off of our native population than the deliberate choice of evil. The facts of the case are clear, and against facts there can be no argument.

There appeared in AMERICA (N. Y., Dec. 17th, 1921) a table of figures compiled by the Social Service Federation of the City of Toledo—an organization that administers the poor relief—which effectively denies the common assertion that the smaller the number of children the better off is the family. The figures were deduced from the records of 762 families who, because of unemployment, applied for relief. In all these cases the father was the only bread-winner. We present the list:

Number of Children

No children	199
1 child	150
2 children	120
3 children	116
4 children	71
5 children	48
6 children	29
7 children	15
8 children	7
9 children	3

These figures give the facts at the lowest rung of the economic and social ladder, but conditions at the topmost rung of culture are not more promising. Indeed they lead into the dismal swamp of extinction. An investigation showed that the average number of children of the graduates from Harvard and Yale Universities for the years 1881-1890 was 1.5 per graduate, and that the average progeny of the graduates of Vassar and Bryn Mawr colleges was about 0.8, of Mt. Holyoke College about 0.7 and of Smith College a little less than 0.6. Prof. Cottell states the case facetiously: the Yale and Harvard student is the father of three-quarters of a son, while the woman's college graduate is the mother of less than one-half of a daughter. We may add to this dire prospect the well established fact that the birth-rate for American men of science has been steadily on the decline for fifty years. The Bureau of Social Hygiene, founded by John D. Rockefeller Jr. (N. Y., April 3rd, 1923), sent out a questionnaire to 691 women college graduates with the result that 74 per cent admitted practicing birth-control.

Everybody knows that to increase and multiply is God's law for those in the marriage state. We know moreover that to maintain our present population a birth-rate of about four chil-

dren per family is required; whereas today the estimated average is only two per family. It is evident that God's law is not being obeyed. We are not increasing and multiplying. We are courting God's vengeance and in His own good time He will visit it upon us. One day the Judge will come who judges not for time but for eternity and then He will wreak His vengeance with terrible justice. In truth it is not merely a question of life or death for America, not merely an abstract question of patriotism; it is a concrete personal question of conscience which confronts every prospective father or mother.

This is the Catholic question we stress while Campaigning for Christ and it is this positive attitude taken by Catholics that stands like a wall of adamant in defense of America, an attitude that calls birth-control propaganda to halt. So, to be reviled by them is an honor reserved for those who believe in, and love our Blessed Lord. A most hostile and active scribbler against the Catholic position on birth-control, Dr. William J. Robinson, has this to say to us: The Catholic Church is composed of "ignorant medievalists and narrow-minded bigots, altogether out of touch with modern thought and the necessities of modern civilization". In hostile words, Margaret Sanger has also paid her tribute to the Catholic defense of family purity. She says: "The Catholic Church, in its stand against birth-control, has ranged itself on the side of ignorance against knowledge, of darkness against light and is therefore in harmony with the attitude which the Church has long maintained."

From many good Americans have come expressions of agreement with resolutions taken by the National Catholic Welfare Council, which read as follows:

"The activity of the advocates of birth-control is an affront to all genuine Christians, and to all other persons who cherish the fundamental principles and sentiments of morality. We protest against this unholy movement, and we take this occasion to reassert the teaching of the Catholic Church.

"The Church condemns all positive devices and methods of control as necessarily immoral, because they are perversions of nature and

violations of the moral law. Moreover, they lead inevitably to weakening of character, degradations of conjugal relations, decline of population and degeneracy of national life.

"As a remedy for social and economic ills, birth-control is not only mistaken and futile, but tends to direct attention from genuine methods of social betterment."

What To Read

On the principle that "evil communications corrupt good manners" and the extension of this self-same principle that good manners find their roots in good morals, we seek to show, in broad outline, that America cannot long hold her own intelligently and morally, unless there is an upward turn in the public taste and a better every-day reading. We know from information gathered at random, that, comparatively speaking, very little Catholic literature is subscribed for even by Catholics who read a great deal. We appeal to these therefore, as being by far more responsible for swelling the broad stream of bad reading than others, from whom not so much is to be expected. For the crux of this matter is the recognition at once of our moral obligation to God, to ourself, to our neighbor and to our country; to keep our minds occupied with decent things, at the very least with things which the natural law allows. We admit that one may cull the news of both world and local events from the columns of the most sensational sheet, but why not buy rather those papers which set forth the self-same events in a somewhat sober manner, if news be indeed our quest?

Even the bold type warns a good mind to be on guard against evil communications. Thus, when one may see every day on street cars, trains, and in waiting-rooms, men, women, boys and girls shamelessly absorbed in headlines of murder, arson divorce, sex-sin, crime and immorality of all sorts and degrees of wickedness, one is forced to the opinion that degeneracy has certainly set in, and the world is sick. There is no denying that a taste for bad reading is evidence of inner corruption which will sooner or later break out in bad acts—like blotches of bad blood

on the body. We must expect, as one season of wickedness rolls on to the next, an ever-increasing crop. When there is a plentiful sowing of bad literature and a multitude of readers to absorb the horrible, nasty and villainous details of crime we have a right to expect a harvest-time of whirlwind, an ever increasing number of criminals.

When touching upon these matters, we stress the fact that the defense of America lies in setting the axe to the root of the evil. The punishment of prison bars will not suffice as a solvent of bad hearts and perverse wills. We point out that the right spirit is the fruit of religion alone. Religion is at one and the same time a solvent of personal sin and of social crime—it gives to God what belongs to God and to Caesar what belongs to Caesar. The course to pursue, if we are to restore right spirit, is simple and yet difficult; an herculean one. The burden comes off by the same means as it was put on—by propaganda. It is the same old injunction, divinely inspired, to overcome evil with good. To save her life, America should begin in many places at once. At the top and the bottom of society, and all through the middle, in every department of culture. Right standards must be taught to those who deal in ideas just as the science of numbers must be taught to the one who is to become a practical mechanician.

This being so why should the false literati be supported by the purchase of their vile inventions? Why should Universities be crowded where guesses are taught as science? Why should mothers educate their daughters where such writings as those of Ellen Key, August Bebel, Karl Marx, Charlotte Perkins Gillman are used as marks of progress? Such books are written with the deliberate intention of breaking up Christian culture. They denote progress in the sense only that the multitude who endorse them are well along towards the goal of self-indulgence—the broad road to debauch. But nobody in all this world ever found this the road to happiness.

No one may assume that the more than forty million books of fiction that are published in our country every year are worth while reading. Millions must be worse than useless, while other millions raise the taste of the reading public to but very little height, since it is estimated that hardly one book in a generation comes up to the standards of a real classic.

The whole case is simple, for the pure in heart do not indulge in vile and base sensations, and the clean demand right standards of living however many villians make up the plot. In campaigning for Christ we point out that every one may take part with us in a propaganda for God and Country by frowning down a commercial display of bad books. They should show nothing but displeasure when they see upon the tables of their friends that kind of book which, if kept at all in the home of decent people a generation ago, was only to be found in a cache. The "Decameron" of Boccaccio is but mildly realistic when compared with the lurid productions that disgrace American letters. We should stand for legislation to guard against the sale of vicious books and we should stand for self-regulation above and before all. After all self-regulation in the choice of decent newspapers and books goes a long way towards reform.

Crime

If only the fear of the Lord, which is the beginning of wisdom, were sufficient to prevent an increase of crime in our country, we should be assured that the respect for law is holding its own. Unhappily this is not so. The American Bar Association at its Cincinnati Convention (Sept. 1921) selected a special Committee on Law Enforcement to report the following year; and this committee, of five able lawyers, at their San Francisco Convention (August, 1922) declared that:

"The criminal situation in the United States, so far as crimes of violence are concerned, is worse than in any other country. Here is less respect for law. While your Committee cannot obtain exact figures, from all available sources of information, we estimate that

there were more than 8,500 unlawful homicides last year (1921) in this country: that in 1920 there occurred not less than 9,000 such homicides, and that in no year, during the past ten years, did the number fall below 8,500. In other words, during the last ten years no less than 85,000 of our citizens perished by poison, by the pistol or the knife or some other unlawful deadly instruments."

In the country as a whole, the report states, burglaries have increased 1,200 per cent. during the past ten years.

The Law Enforcement Committee made an additional report to the 1923 Convention of the American Bar Association, assembled in Minneapolis, in which some interesting data is presented on crime conditions. Therein, comparison is made with England, where "the criminal laws and procedure are very similar to our own," and "France with a criminal code strikingly different." We are informed that "while the general population of our country from the year 1921 until the year 1922 has increased 14.9 per cent., the criminal population has increased 16.6 per cent." On the other hand, in England the prison population has been steadily decreasing since 1876, especially since 1920.

Murder Cases

1922 London	9—All solved.
1921 England and Wales	63
1921 New York City	260
1921 Chicago	137

In New York City there were six convictions for first degree murder in 1919, one in 1920, and three in 1921.

Pop. Murders

1919—France (including Alsace-Lorraine)	39,402,800	585
1922—United States (48 cities)	21,000,000	1562

Robberies

1921—England and Wales	95
1919—France (last available statistics)	121
1922—City of New York	1445
1922—Chicago	2417

In 1922 there were 7850 murders in the United States and "6790 cases of manslaughter and other unlawful killings, totaling in all 14,640 unjustifiable homicides."

In Chicago during the year 1921 there were 2,594 robberies and 4,785 burglaries. In Cook County, of which Chicago is the greater part, there were 212 murders during the year. To bring out the number of murderers incarcerated relative to the prison population in our country this report gives a typical prison record:

Prison	Population	Homicides
California, San Quentin	2584	482
Nevada	150	26
Idaho	295	50
New Mexico	358	77
Delaware	349	28
New Jersey, Trenton	1286	290
Kentucky	544	169
Illinois, Joliet	1930	454
North Dakota	235	26
Georgia	3547	1429
South Dakota	320	none
Indiana	1451	322
Mississippi	1590	641
Iowa	755	144
<hr/>		
Total	15,394	4,138

Appalling as this record is of 4138 murders in a prison population of 15,394 it tells less than half the tale so far as safety and soundness in our country is concerned, for only a small number of the murderers are brought to justice. The American Bar Association Committee attributes this fact to defects in our judicial system, to the fact that so many criminals brought before the courts do not suffer the extreme penalty of the law.

Another authority, Raymond B. Fosdick, in "The American Police System" (N. Y., 1920) shows how few of America's culpable murderers are executed under the law. Omitting infanticide justifiable homicide, vehicular and other accidental causes of deaths, Mr. Fosdick presents these figures :

	Homicides	Executions
1916	8,372	115
1917	7,803	85
1918	7,667	85

From the National Surety Company, we get the information that thirty insurance companies during five years of the past decades paid claims as follows:

	Embezzlements	Burglaries
1910	\$1,396,081	\$886,045
1913	2,030,201	1,298,588
1918	3,060,348	2,964,700
1919	4,663,604	5,660,305
1920	5,623,819	10,189,852

(Literary Digest, Aug. 27th, 1921)

The automobile thefts in 1919 as set down by Mr. Fosdick are additional evidence of great disregard for the seventh Commandment—Thou Shalt not steal. We give the figures for a few cities:

New York	5,527	Cleveland	2,327
Chicago	4,316	Buffalo	986
Detroit	3,482	St. Louis	1,244

Defiance of the law is indeed enough but a further step in lawlessness is taken by those who presume by their own will to be the law. More than one hundred lynchings each year bring disgrace to our country, and, even worse than the mob vengeance, is the deliberate organized, first-degree lawlessness of an

innumerable horde of Ku Klux Klansmen who within free America coolly organize themselves for secret action within an "Invisible Empire." The Knights of the Ku Klux Klan assume at once the role of sheriff, judge, jury and executioner of any one whom they falsely "judge to be un-American." And they "have so extended their baleful reign" that Congressman Tinkham of Massachusetts has well said that our "American Republic is not in Revolution but in dissolution, not in evolution but in devolution" (Wash. D. C., Jan. 13th, 1921).

So it comes to the basic order of things human : The fear of the Lord is the beginning of wisdom and the love of Christ leads to human perfection. Here in America we lack religious instruction, and religious conviction, so the fear of God is as weak in the individual as it is weak in the Federal Government. With the fear of judicial punishment absent the criminal minded men and women speed on to vicious deeds. As a climax to lack of justice in the State, self-willed men organize for vengeance and are a law unto themselves. They take into their own hands the rights and obligations of sheriff, judge and executioner ; and the vicious circle is complete. In campaigning for Christ, we show our country is sorely in need of more and better defenders and that belief in God and knowledge of His law—and His love—are before all things else essential.

Economic Disputes

When dealing with the ever-present conflict between employers and wage-earners, our aim is to bring out the fact that every relation between man and man is a moral relation ; that the laborer is worthy of his hire, and that equity is at the basis of every exchange of work for money, and of money for merchandise. While it is every man's right to fight his way to the top of the economic ladder, it is at the same time every man's obligation to play fair and square, and the obligation is equal to the right in every particular.

We know that the crowd before us often has more or less sympathy with the socialistic notion that political democracy leads on to economic equality, so we take it for granted that we must fight their error by teaching God's law and by showing conclusively that God's law must stand, that "in the sweat of his brow, man must earn his bread." In present-day language every man must do something useful in order to justify his existence within the body politic. Whether he has one, five or ten talents, his responsibility is to attain, as best he may, the capacity to work them out to his own benefit, and to the advantage of society.

Practically, we count the costs to the combatants—the capitalists and wage-earners,—of strikes and lockouts, costs that run up into hundreds of millions of dollars in a single decade. We count the material costs to those not directly engaged in the particular conflict; and we turn attention to those costs, moral and intellectual, artistic and scientific, that cripple the progress of the country and are the saddest consequences of this sad unabating warfare. Since justice is not the aim of one combatant or the other, when the conflict is between those wielding arbitrary power on the one side and those spilling bad blood on the other, the fight is a never ending conflict in which the public is under the lash of so-called capital and labor no matter which one holds the whip-handle.

If Justice were in power, as in the economic disputes of the middle ages, that is, if both sides were aware that God has His tribunal on earth with a judge who is even-handed; then the entire public including both sides to this dispute, could be sure that mediation would bring about concillation, and the problem of strikes and lockouts would be practically solved.

We also treat of public ownership and control. We are aware that in the minds of our crowd there may be half formed convictions that the public ownership of, at least, public utilities is the cure for industrial, commercial and financial strife.

We show that such an opinion rests upon specious arguments that deny in their background the right of the individual to own, operate and inherit productive capital and that, in the concrete, it is not real facts and figures but rather "doctored" statements and imaginings that stand sponsor for this "first step of revolution." The demand for government ownership shows an utter disregard in most instances for the incontrovertible fact that government ownership means a positive increase in costs of running and eventually in individual taxes, and that it tends decidedly to the subversion of our democracy into a paternalistic oligarchy. Truly, we need "more business in government and less government in business," as President Harding well said:

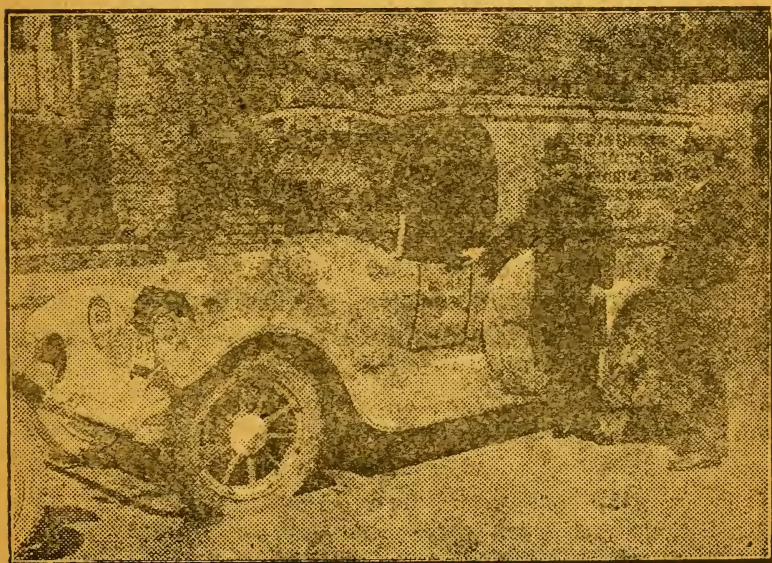
"We must combat the menace in the growing assumption that the state must support the people, for—government is merely the guaranty to the people of the right and opportunity of the people to support themselves."

We point out that we must protect and perfect our democratic rights if we would be true Americans, and that this is but rendering to Uncle Sam what belongs to Uncle Sam. The case is indeed simple when basic principles are held in mind. Democracy was unknown until our Blessed Lord taught the Brotherhood of Man, a truth which was extended and expanded by the Church as a natural fruit of religion into the foundation of civil democracy. This, then, is what Washington meant when he said that national morality is dependent upon religious principles. This is what makes of Church affiliation a gauge by which to measure the moral status and stability of our country. Not, of course, that each and every church-goer is thought to lead a morally correct life; but that it is certain that many non-church-goers first fling away obedience to God and then loyalty to Country. In campaigning for Christ, we stress the point that worship of God leads to love of Country.—"I am the way, and the truth, and the life."

RELIGION IN THE STREET

CHAPTER V

In Campaigning for Christ, our street audiences in the large are made up from those sixty or more millions of our American citizens, who are un-churched. Excepting the Catholics, of course, there are one hundred reasons for every one hundred persons in the crowd, for not going anywhere to church. We work openly upon the principle that the Good Shepherd wants every one of them in the True Fold, together with all the others



Archbishop Hanna Sending the Secretary of the Catholic Truth Guild Home with a New Autovan and a Message to Cardinal O'Connell Commending His Work in the Archdiocese of San Francisco.

before us. Thus we make our message personal, whatever the subject of our discourse, even though there is a great indifference to religion, amongst those who do us the courtesy of lending themselves as our listeners.

Our first objective is to win personal assent to the doctrine that what is morally good depends upon religion. Then from this point of sympathy, penetrating here and there, the whole crowd will catch the sacred fire. Now, since religion is not the many things it is thought to be, our effort is to drive home in plain language what religion is in itself.

What friendship is between man and man, so is religion between God and man—an unseen though real relationship which outwardly manifests itself in human acts. So it is that religion may be personal, unorganized—and it may be a system of faith that calls for organization. But the one perfect Religion, as contrasted with all others, is not merely an organization, but rather a Living Organism—one that can never die.

From this, it necessarily follows that our only interest in any one of these multitude varieties of religion, is the fact that by its very lowly contrast with the Catholic Religion, its lack of satisfaction may turn all hearts towards the True Faith.

When noting the many forms of worship, from the quiet manners of the Unitarians to the squirming, twisting and jumping of the Holy Rollers, we stress the point that even the antics of the Holy Rollers is a better demonstration of good will than the most brilliant denial of one's duty to give public worship to Almighty God.

The vital content of religion—one's consciousness that together with the whole human race, he belongs to his Creator—is brought into discredit more and more as aesthetic pleasures replace spiritual thoughts, and as materialistic philosophy crowds out the knowledge of God. In New England, religion was brought down from Heaven to earth by Margaret Fuller, when seated in the gallery of a ball-room in the company of Ralph

Waldo Emerson, she is said to have been so stirred by the exhibition of terpsichorean art on the ball-room floor below, that turning to Emerson, she exclaimed:

"Ralph, this is poetry!"

The answer was characteristic: "No, Margaret, this is religion."

By a sweep of his pen, Karl Marx exceeds even their views, by putting religion out of the world of reality. He says religion is "a fantastic delusion."

The economic determinists, in general, sum up the full measure of blindness by the assertion that: "My religion is Atheism."

Then, too, many a time, in our own day as in all past ages, seemingly religious acts have hypocrisy as their content. But all this depth of intellectual degradation, moral corruption and hypocritical action, does not break in upon the fact that the rational mind is capable of taking in truth when it is presented—that men of good will love truth. This fact is the ground of hope—doubt and confusion yield to light when it shines forth.

Sometimes we take up the word Religion, derived from the Latin, religere, to bind, and work out a simple instruction, to show that being bound means being responsible to the one to whom we are bound. When one is bound by the basic law natural to all human beings, then the obligation is necessarily a religious one—one is bound to a Supreme Being—God, and there is no possibility of escape. Since the one who is bound is a rational creature—which implies his free will—the law that binds may be obeyed, more or less adequately. It may be denied, or it may be flouted. But the law will not budge, it is there just the same, so that the consequences of obedience or of disobedience is for each one of the human family to choose, personally. It is this recognition of the law which binds each and all to worship God, that lies as the foundation of every system of worship under the sun.

When speaking in a more general way, of the different religious systems and divisions of history, we sometimes use the terms made famous by the late Prof. Charles Devas—Christians, Fore-Christians, After-Christians, and Jews. So may be seen the great divisions, however many sub-divisions there are or may be, of the three latter systems. This back-ground simplifies the task of showing that religion implies the recognition of a divine personality to whom the worshipper is bound. The one recognized is distinct from natural phenomena, yet seen in Nature, by His handiwork. Hence, He is a Creator, a Maker of all creatures, and a Maker of the Law which binds His creatures to Himself. Worship implies recognition, more or less distinct, of God as man's Judge—a Judge who will deal justly with each one of us. Then comes the touchstone at which every person of our street meeting, within his own heart, makes record of his own place—it is within or without the one true Church:—is there any other Church on earth save the Catholic Church that claims to speak with the authority of God Himself in matters of faith and morals?

If, then, one wants a religion pure and undefiled, he must accept the Catholic Church from the hand of our Blessed Lord, who gave the keys of heaven to Peter.

So far as the sixty millions of our populace, nominally Protestant, as represented by the man in the American street, have any religion, it is possessed of a negative quality and in but little quantity, made up of a varying personal opinion. It was "found out" by Bishop William A. Lawrence of Massachusetts (The New Republic) that the man in the street has but little faith in ministers:

"The minister is clever at sliding through." "Ninety-nine per cent of the ministers are wishy-washy." "They preach for money." "Ministers aren't modern, they lack moral courage to speak the truth."

Even though it were not the duty of Catholic laymen to aid in bringing converts to the Church, there could be no right-

ful objection to our Campaigning for Christ, since we do not, like the iconoclast, take away what little faith the unchurched have, but rather add to the very little they have.

Atheism

Of course, the Atheist is ever present with us at street meetings. His opposition is to religion in general, and his pet aversion is the Catholic Church. Yet, we do not permit ourselves to use this word as an opprobrious epithet. We deal with it seriously as though it were—as indeed it is—now necessary to establish the fact of God's existence as a mere cold matter of human reason. We assert that we Catholics are the true rationalists, because our minds are convinced; first, by finding the ground of right-reason, and then by following the logical course of reason that leads back to the First Cause. We argue that the changing phenomenon of the natural universe, as one whole, is intellectually seen by its contrast to that which does not change—its Cause; that a multitudinous effect thus stands over against an ultimate Cause. Hence, rationally, we know this one cause is not merely equal but necessarily superior to all the effects which flow from all natural causes taken together. This ultimate Cause must have personality, intelligence and free-will, since we ourselves have intelligence and free-will. Thus the First Cause is responsible for our existence, but not the cause of our free-will acts. We are responsible for our obedience to the natural law of our being, namely, the law obliging us to acquire the knowledge of our First Cause, and so to worship God.

It is frequently made evident to us that a goodly number of the crowd before us, are glad to hear a defense of the belief in God that confronts the cock-sure atheist on his chosen ground, and puts him to rout. Surely it is a refreshment of the spirit to see a street crowd, for the time being, repudiate atheism on the ground that it is not rational to hold that doctrine. The next step is made easier—to win the heart, to seek the happiness for which man was created.

There are only a few of those who, at our street meetings, challenge the belief in God, who can in their own way pretend to any sort of a philosophical system to support their mental habit of repudiating religion. So it should be held in mind that a very small percentage of those who make "big talk" could or would follow their words to the end of their destructive conclusions. They are not ready to go the whole broad road of desolation with Proudhon, who denied all external authority on earth, while scorning the idea of heaven. Proudhon, the proudest idol of these presumed to be intellectual atheists of our day, has set the speech of his followers in a rut; the idea of the existence of God in merely "a figment of the religious brain." Again: "What humanity seeks in religion and calls God, is itself." If, then, we owe nothing to God, there is nothing we owe to Caesar. So also, "The State..... is a mirage of the political imagination." With God non-existent, it logically follows that authority should be lost for want of a relation between man and his Cause;—between individual man and organized society—the body politic. But Proudhon did not merely write himself down an ass:

"If there does exist a Being superior to Humanity, there must exist a system of relation between this Being and Humanity."

Proudhon's "if" saves the day! for however bad the individual's will, the rational mind of man created by Almighty God, must at times, come back to the normal—to mental equilibrium. Hence, more or less frankly, Proudhon acknowledges that there is a code of morals binding upon "Humanity."

In the defense of the belief in God we ring the changes on the classic argument of *Design*. This proof can be made very effective in the open. First, by showing that every man immediately recognizes the difference between nature's work and man's work—between buildings and trees. That a piece of man's work gives, in itself, the proof that the design is distinct from his work and yet he has left his personal impress upon it

We know that the design for the piece of material wealth before us was intellectually created out of nothing material, before it was wrought out by the human hand into its material shape. So that it is reasonable to conclude that just as a man can create his design for his piece of wealth out of nothing material, so also did God not only create His design out of nothing that was made, but also by His fiat He brought material substances which are seen and physical forces which are unseen, into existence and set up the form and the order of this marvellous creation that we know as nature. So also did God place man here, with the universe as his natural home, for the span of his natural life. Again, we cite the universality of the belief in a Supreme Being as proof that religious worship is natural to the race at all times, and in all places upon the earth. Nobody can dispute the fact that homage is paid by men everywhere to a superior being—to God. This worship is pure in Christ's own Church; it is mixed with more or less error by other Christian bodies as well as by Jews, Pagans, barbarians and by tribes with their gruesome methods. Because of their false concepts of their Heavenly Father, many tribes pay a sincere tribute to the power of Almighty God even though their manner of worship is revolting to civilized man. We quote Livingstone, who after his travels in darkest Africa, testifies to the naturalness of worship:

"However degraded these people may be, there is no need of telling them of the existence of God, or of a future life. These two truths are universally admitted in Africa. If we speak to them of a dead man, they reply: He is gone to God."—(Missionary Travels: p. 158).

After centuries of scientific research the world is constrained to say what the moralist Plutarch said, at the beginning of the Christian era:

"If you travel the earth, you may find cities without walls, or literature, or laws, or fixed habitations, or coins.

But a city destitute of temples and gods, no one has ever seen or ever shall see."

In agreement with all the ancient authors, Cicero asks, and answers his own question: "What human family is there that does not have, before all other knowledge, an anticipated knowledge of the Divinity?" and his answer is, "No nation is so gross. . . ."

Yet, during all the known centuries right up-to-date atheists have denied the existence of God and have now and again heralded the discovery of peoples without any sort of worship. But their "proof" was no proof that religion is not natural to the human race. Just as at first it was thought that the tribe of Mincopies on the English island of Andaman was without any sort of worship, it was soon found that these savages had more than enough religion to make the joy of the atheists short-lived.

An universal agreement as to the nature of God and as to man's right relation to Him, is not to be expected. Such complete, such perfect knowledge, is a combination of natural revelation on the one hand, and of supernatural revelation on the other—perhaps to be attained only for the "few who are chosen." The knowledge, gained by human research, of the universality of the belief in the existence of God, is quite sufficient to prove that God has implanted in the human consciousness a conviction of His existence. This fact, by itself, classes the atheists' attitude to be a perverse state of mind. By analogy the case is simple. Even amongst the most intelligent men of science, there is no agreement as to what electricity is in its own nature, yet there is complete agreement as to the fact of its existence, because its modes of manifestation are known beyond dispute.

Again, atheists argue that fear of natural phenomena—as thunder-storms, earthquakes, volcanoes—is the main-spring of the worship amongst primitive peoples. Be it so! Fear of

God's power through the play of natural forces, may well be the ground floor of wisdom with savages, just as the fear of the consequences of immoral thoughts and deeds is the beginning of wisdom for those who are brought under the influence of Christianity. In either instance God is seen more or less darkly, or more or less clearly through the phenomena that inspire the fear. Hence it is inescapable that in either case fear is, so to say, a negative recognition of God's existence and of our natural relation to Him. If atheists were indeed wise, they would know that fear as a basis of savage worship and of an enlightened dread of moral punishment is a basic evidence of the truth of that wholesome doctrine of hell, at which they also scoff.

So, too, is there a positive side to nature worship. Not fear but a recognition of the beneficence of the sun leads to the worship of that magnificent orb that directly lights up our day and indirectly lights up our night. However, philologists are somewhat agreed that the languages of primitive peoples show that nature pushes its roots beyond the physical reality; that

"Nature is the glass reflecting God.

As by the sea reflected is the sun."

We show that the natural dignity of man will not permit him to worship a non-rational creature. One distinct from nature only, can command man's worship since he is the one created being endowed with the conscious principle—self-recognition. It was Carlyle who put this issue roughly: "If a pig knew himself to be a pig he would no longer be a pig."

Certain it is that "fore Christians," especially of the primitive type, should be excused if "in terms drawn from nature" they "express the idea of God."

The grave errors and even the monstrous practices of savage worshippers is all to the good, since even the grossest form of paying homage is preferable to a denial of God by an otherwise astute mind. The many superstitions that cumber up the atheist's mind, are well brought out by Lord Bacon :

"I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go on further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

However, the most popular form of atheism held by the man-in-the-street today, is interwoven with economic notions. Because God has not set up his particular scheme for the production and distribution of wealth there is, forsooth, "*No God*," because there should be "*No Master*." In vain does his inner conscience cry out that it is not right to lie, to steal and to kill; his perverse little attitude denies common sense and his tongue insists that anything is right that leads to the emancipation of the working class. Of course, these up-to-date atheists bow down to authority—to self-elected law-makers. They will quote you Engels whose "*Ipse dixit*" is that there are no such things as eternal principles nor is there an unchangeable moral code. When the "Revolution" shall have shattered the last vestige of private property then:

"In a society in which the motive for theft does not exist, stealing would only be the practice of the weak-minded, and the preacher of morals who proclaimed 'Thou shalt not steal' as an eternal commandment would only be laughed at for his pains."—("Landmarks of Scientific Socialism" p. 128).

We point out that as it was, so it is—those who steal today are not the weak-minded, but rather the morally weak. Also that because God made the family to be the unit of civil society, no nation will ever be able to maintain itself by a denial of the right of the family to hold private property. Furthermore, that no civilization is possible without commerce between nations. Yet, since these underlying principles do not take away free will, the coal barons of today have the power—though not the right—unjustly to enrich themselves, just as in old days Rob Roy decreed:

"They shall take who have the power
And they shall keep who can."

Then from anarchy we come back to the law, God's law as it is graven on the hearts of man a universal fact not to be denied. Marx and all the other materialists to the contrary, the law we must keep or take the ill consequences of our rejection of it. Since the existence of the unseen law is not to be denied, it logically follows that an unseen Law-Giver must be recognized. The moral law is not man-made. If it were it would rightly be subject to change by man—by the will of the people. Then, too, it logically follows that if man made the law man may not alone change the law but he may break the law without blame, since its source is not above the power of his own will. But right reasoning insists that the moral law is fixed—unchangeable—and our conscience tells us it is inalienable—immutable. So if we concede, as we must, the existence of the moral law, we confess our moral responsibility to the Law-Giver, to God.

It were as lacking in common sense to expect no punishment from the state for disobedience to its laws as it is to expect no punishment for disobedience to the law that God commands us to obey. Caesar sets up his own statutes, yet, since the moral relation of man to God is universal—unlimited—and the sphere of Caesar external and limited, the laws of the state justly conform to the laws of God. The officers of the state having the right and the might carry out the will of the Government. The police, the judge and the jury bring the violators of the law to justice—even to execution.

So, also has God set up His tribunal on earth to which offenders may go for judgment, for punishment and for forgiveness. That one tribunal of penance is found in Christ's Church—the Catholic Church. In that one case the known criminal is brought to justice against his will, but in the case of the sinner his will is never forced. Free will, his greatest gift from God, is respected without limit. The sinner goes voluntarily to confess his transgressions against the justice and the love of his

Heavenly Father. He expects to make restitution as far as possible for the sin committed and he is glad to perform his penance in order once more to become a good friend of God.

We stress the point that it is not a question of living forever, but rather that the Catholic questions himself as to whether he is fitting himself for hell or for heaven.

By giving this practical turn to the discussion of the belief—or lack of belief—of the Atheists, we hope to lead some sick souls in our audience to the source of relief and salvation. We hope by this presentation of reasonable facts to assure them that God has not left his children to blunder through life not knowing and unable to learn His will.

To lift up the thought of our audience to God through the order, harmony, power and beauty of nature, we quote from Father Abram Ryan:

"Great Universal Cause, mysterious Power
That Clothes the forest, and that paints the flower,
Bids the fell poison in the upas grow,
And sweet nutrition in the maple flow;
Where'er we turn, the impartial eye may see
Each leaf a volume,—its great Author, Thee,
Nor less in everything than Aaron's rod,
Behold the agency of Nature's God."

We meet the Atheists' boast that Science has dethroned God by pointing out that since man is able to know God by the use of his natural powers of body and soul—every advancement in true science gives but an added zest for paying homage to God. We instance the fact that by the use of his naked eye one may see some four thousand stars, by using an opera glass the number is increased to about one hundred thousand. But vastly better still is the invention of the telescope. It is said that by its use a hundred million of the hundreds of millions of stars that adorn the firmament are brought into view. Surely, the scientist shall share in the glad song of the Psalmist that adorns the dome of the National Library in Washington.

"The heavens show forth the glory of God and the firmament declareth the work of His Hands."—(P. 18:2).

No, to science every right-minded man gives credit for bringing him more detailed knowledge about God's creation. It is not Science that stands in the path of Religion, but rather it is that "little knowledge" that blots out from the boastful heart the image of God. At the Vatican Council it was declared *ex cathedra*:

"If any one shall say that the one and true God, our Creator and Lord, cannot be certainly known by the natural light of human reason through the things that are made, let him be anathema."

Unseen Things

The ultra-materialist is usually present. We address him in order to bring the whole argument down to its lowest tone: "I don't believe in God because I refuse to believe in anything that I can't see." Really that is too bad! Let us ask a few questions to show the audience how much strength there is to your disbelief in things unseen. Did you ever see those basic principles of love, justice and democracy that are so frequently made manifest in the lives of good men? Now for a physical question or two: Did you ever see the power that causes the water in the river to flow to the sea? Or that force that no man has seen save by its manifestations of light, heat and motion, that is called electricity? Let us test the disbelief in unseen things in yet another way: Does it so chance that you have visited the city of Chicago? If not, surely you may not believe in the fact of its existence. Really, now, it is a pity not to be able to see with the mind's eye—that instrument of the soul—for it is this power of intellectual vision, given by God, with which we know God without a shadow of doubt.

Dogma

It is not merely the atheists who repudiate authority, there is a large number of folk who do not, so they say, believe in dogmas: "You Catholics believe in dogmas, is that not so?"

Certainly, yes.

"Well the days of dogma are passed—only church-goers accept them."

Not so ! Everybody believes in dogmas of one kind or another. Even when the atheist says "I don't believe in God"—he negatively gives testimony that there is a God, his dogma is a negation. He puts himself in a ridiculous mental attitude, for his denial of God is conversely an assertion of the existence of a being to whom he denies existence in the same breath. Hence the atheist is rationally called upon to prove the non-existence of God—which is utterly impossible.

The Catholic is in a rational mental attitude when giving assent to religious dogmas. These dogmas are proposed by those *who know*—by God's chosen agents. Of course, if a religious dogma is set up by those who do *not* know, nobody is obliged to pay heed to it. It is not God's truth but rather a man-made dogma—an opinion that soon comes to grief, because it is not of God. The dogmas of the Catholic Church have stood the test of time—they change not, because they are God's truths.

But there are other dogmas than those of religion, and there is no possible getting on without dogmas in every department, branch and detail of human activity. They tell what to do and how to do it. For a dogma is a terse way of stating a truth—a fact. A dogma is set forth upon competent authority. Of course, there are counterfeit dogmas just as there are counterfeit dollars. It is a philosophical dogma that up is up and down is down.

It is a mathematical dogma that two plus two makes four.

It is a physical dogma that light travels faster than sound.

It is an historic dogma that Napoleon was defeated at Leipsic.

As a matter of historic fact the dogmas of the Catholic Church have never been successfully denied :

There is a God.

Christ is the Son of God.

Christ established a Church.

The Bishop of Rome occupies the Seat of Peter.

These are dogmas that are scientific, they are demonstrable truths.

No, the days of dogmas have not passed. The dogmas of the Catholic Church set forth truths, for religious truth whole and entire is in her keeping.

We may venture a philosophical dogma: The denial of God indicates a disordered mind—the state of the atheist.

Agnostics

The agnostic who halts at the auto-van to hear what Catholics have to say for themselves, wears a complacent smile. His self-made armor fits satisfactorily. He does *not know*, therefore, nobody knows.

Our old Yankee agnostic still adores his Ingersoll, but our new-comers have drunk deep at the bitter waters of "Scientific Socialism." Agnosticism is, they say, "shamefaced materialism." But materialism should be brazenly bold, not "shamefaced." So these up-to-date agnostics who prefer to be "aggressive" rather than "respectable" supply that psychology of the crowd that is quite the opposite to the modest demeanor of the men who want to know—who are willing to learn. When it comes to words, the agnostic is in a sheltered position—he *does not know*, how then should he be made responsible? He prides himself that he has fallen back upon the literal meaning of the Greek word—agnostic—"I don't know," and then he strongly asserts that he does know that God, the soul, things vital to religion, are un-knowable. Nothing better, nothing worse, than a vicious circle for him, round and round, and at every pause—"I don't know." The agnostic is not to be convinced. Indeed, save by the grace of God, it were a mere waste of words to speak to him about things religious. Yet, by speaking *at* him, those others in the crowd who have more or less sympathy with his method of shirking moral responsibility may, perhaps, be shamed out of so irrational a state of mind.

Unlike the atheist, the agnostic will not deny the existence of a life principle of some sort, as distinct from the dust of which we are made, even though the surgeon is unable, when cutting up the human body, to show it to him. Neither will the agnostic deny that planetary bodies are under the sway of unseen laws. Yet, when it comes to the acknowledgment of the Law Giver, "I don't know" is his inconsequent and exasperating answer. With a smile of superiority he declines to examine the claim of the Vatican Council: "God, the beginning and end of all, can, by the light of natural reason, be known with certainty from the works of creation." He insists upon writing nature with a big N and for all his high-sounding terms, unreasonable and unscientific, he fails utterly to realize that in fact he has been saying, to use the Catholic Encyclopedia's phrase, "I know nothing, not even that I know nothing."

Free Thought

The free-thought folk form a rather large quota of those who give us a hearing in the public parks. Of course, being "liberal" they object to our belief in Christ—that Christ is God. Yet, their criterion—*free thought*—should exempt us from their displeasure since we were free to think we wanted to enter the Catholic Church. Now that we are within we are free to think that we are physically free to remain or not to remain within the one true fold.

We express surprise that the believers in free thought seem never to have thought so far as to know the vast difference between the freedom to think and the liberty to give free expression to thought. Our first move is to make it plain that, normally speaking, external circumstances are unable to control one's thoughts. Even during times of religious persecution it is merely the free expression of thought that is denied by civil authority. Just as in time of war one is free in thought, even to be a traitor, but he is not free to express this thought in his speech or in his deed.

No one can deny that we have full liberty to think, that there is no interference by any external authority whatsoever.

But after all *this* is not the head and front of their offending. These "free thought" folk want a public sanction to defy the very laws of thought. It is not the liberty to think freely (for all have that) that is, in fact, demanded, it is the license *not to think* that they advocate.

It is easy to see the absurdity of the doctrine of "free thought" if one has the good will to be open to conviction, for human thought is governed by laws, by rational principles. Just a gabble of words is not a sentence, not a pronouncement, just so a chaos of ideas is not a rational process—not a thought structure.

We are not free to think God created evil—for God is good. We are not free to think we may set up our own code of morals—for God has given us the Ten Commandments. We are not free to think we may walk head down, like the fly—we are not made that way. We are not free to think the world is our country—for America has a right to our loyalty. We are not free to think Ingersoll saved the Union—that honor belongs to General Grant. We are not free to think that five times five make thirty-five—for we know the value of numbers. We are not free to think that a rag doll is a load of potatoes—for we know better.

Neither does one's good intention change the law : Who by taking thought can change his stature ? or make the fig of the thistle ? One thing is not the other thing, and nobody's thought is free so to believe. But since God's thoughts alone are perfect, we are all subject to error and to ignorance. If, however, we have good will we may correct our error and become less ignorant. But no defense of "free thought" will avail since the term itself is intellectually ridiculous.

However, these very superior folk who insist upon free thought do not apply their unscientific principles to physics, mathematics, nor to the every day matters of living. It has

application only within the sphere of religion. They insist that they are free to believe what they will—that they are free from that blind confidence with which Catholics accept the say-so of others—of priests.

So, after all, the attack is upon the freedom of our will. It all comes to the nature of God and the nature of man and to religion—the tie which binds man to the law and the love of God. They desire to blot out God's freedom of will, by which He created human nature, as it is. For it is not what they would have it—human thought is bound and human will is free.

Narrowed down to the crux of the matter, this "free thought" quarrel is with the fact of our free will. Our free right it is which permits us to choose what we believe to be right or what we believe to be wrong. It makes us responsible for what we will to do—for entertaining the notion of "free thought" for we are capable of reasoning rightly.

Irreligion in General

Taken altogether, the irreligious element in our street crowds, with those who are indifferent, rather out-balances the numbers of those who hold more or less closely to a definite religious faith. Of course, especially in the larger cities, we have always with us a sustaining body of Catholics, so when the discussion falls flatly upon faith or no faith, the psychological support of Catholics is of great value in kindling the right spirit in others.

The neo-Pagans in America are indeed different from the Pagans who were and are "fore-Christians." The neo-Pagans here are the "after-Christians" gone to seed. They do not care a hand's turn about the differences that separate the Protestant sects—all are taboo. As to the Catholic Church, it appears more or less foreign to them. It is their surprise to see an open propaganda in the interest of things Catholic that arrests their attention and gives them pause. So, regarding the non-religious

elements, taken together, it seems a mere matter of showing upon what faith rests—our belief upon the authority of another. If upon the authority of others we rely in every sphere of everyday life, why not look at the reasons for relying upon authority in matters religious? Everybody accepts as authority the word of those whom they believe. We believe that this, that and another person knows what to do and how to do it in a given case. The lawyer, the banker, the doctor, the engineer, the butcher, the baker, the candlestick maker, all have our confidence. We step foot aboard ship from New York to Havre with hardly a thought that we have faith in the Captain. We board a train from Boston to San Francisco with faith that the engineer has the authority to carry us over, and the skill to do so. If then we put our trust in the authority of these men to take us safely on journeys from place to place, should we not seek out the authority upon the one great journey of life, and take heed of his instructions?

We drink from the fountain having faith that our officials have kept the water pure. So too in every detail of life, we give our confidence to those who are subject to error. If it be the part of common sense to acknowledge and to act upon fallible authority, is it the part of common sense to deny the rational conclusion that the First Cause has personality and therefore that God has authority over the persons He has created? There is no reason for denying the historic authority of him, who by apostolic succession, sits in the chair of Peter. The historic testimony is as sound in proof that Peter was given authority over the keys of heaven as it is in proof that Caesar was stabbed by Brutus. The skeptic has faith in the natural order of things—that the sun will appear upon our horizon day after day. So should he believe in the testimony of his reason—that it is unseen forces which keep the sun in its course. Then behind those material things seen and the physical forces unseen there should rationally come into the view of the skeptic's mind's eye the design as one whole of Him who set up the cosmos, with the earth as the abode of man.

Again, this design of the cosmos should be seen distinct from the cosmos. To complete the rational process both the original design and the cosmos itself must be seen distinct from the Creator of all things.

Since then God is all powerful is it not absurd to deny His ability to make Himself known to those to whom He has given the consciousness of themselves ? This gift of self-consciousness is the connecting link between the individual and his Maker. Who then shall say that knowledge of God and that faith in God is irrational ? For it is certain that God promised to send His only begotten Son upon earth ;—that Christ Jesus is that Son ; that Christ performed miracles during His three years mission that supernatural power only could accomplish ; that He established a Church ; that through His Church He promised eternal happiness to those who obey the moral law and, conversely, eternal punishment to those who disobey its mandates, "For by grace you are saved through faith, and that not of yourselves ; for it is a gift of God."—Eph. II. 8.).

Sentimental Skepticism

The better than God skeptic would not make animals to suffer, one to feed upon another. He would not let men go to war to kill one another. He would not permit a few men to have all the money and millions of poor men to slave and starve. No, this type of man is altogether too good to worship his own God, and since there are not a few of him, we sometimes give him attention from the auto-van.

We point out the difference between sensation and consciousness. That animals have physical sensation—they feel but they do not think. This being so, animals cannot fear the consequence of pain nor can they reflect upon the cause of pain. It were, then, a sheer waste of sympathy to pity a dog with a broken paw as one would pity a boy who had stubbed his toe. The boy has a vivid consciousness that his toe is hurt—it will prevent

him from doing this, that and another thing that he wants to do. There is no thought whatsoever in the head of the dog. The boy reflects that the cause of his wound was his careless fault, and the boy repents his fault. But the dog is never consciously, but rather instinctively, careful. Neither is he ever conscious that he has been careless, but rather instinctively the dog avoids going through the fire.

The better than God skeptic regards eating chicken an act of cruelty since the chicken has first to be killed. This more-considerate-than God skeptic should confine himself to inert matter for God has given man fish and meat to eat.

Of course, he is rightly concerned when men are cruel to animals, but it should rather be for the reason that cruelty in the man degrades his nature—and so he hurts himself more than he could possibly hurt an animal.

Pacifist Skeptic

The anti-war skeptics are rather numerous ; "If there were a good God men would not be permitted to go to war to kill one another?" The answer is simple—killing is not the purpose of war. But killing is indeed incidental to the purpose of war. Nations justly make war upon one another to defend what in conscience they believe to be a defense of their rights—to vindicate their honor—and in doing so the taking of life is, perhaps, the least of the ill consequences that are suffered upon either side of the firing line.—It is not when a man dies, but rather is he prepared to die—that is the question that really matters. To die nobly in defense of one's country, was ever to be enrolled amongst the heroes on earth ; while to die heroically in defense of the Faith is to be one amongst the company of saints.

Surely the thought that leads to the denial of God because He "is not good" will not aid in putting an end to war. It is the belief in God and the practical recognition that all men are

brothers in Christ—because they are the sons of God—that shall prevent wars. There is no possible brotherhood in irreligion for God the Father is denied.

Economic Skeptics

Many a man in the crowd at our street meetings charges up to God the economic injustices that prevail. We point out that the “inhumanities of man to man” lie in the gift of his free will:

“Supreme of gifts, which God, creating, gave of His free bounty, sign most evident of goodness, and in His account most prized was liberty of will; the boon, wherewith all intellectual creatures, and them sole He hath endow’d.”

Being free, men may be wicked if they so will. Yet of all the wickedness at their command that of offense to Almighty God is the deepest dyed. For although the ways of God are infinitely higher than the ways of men the truth and goodness of the Giver of all good gifts are not past finding out. God has given man this world of plenty—fruitful soil, beasts of the field, birds of the air, fishes of the sea, treasures untold in the earth, water power, electric power, and the warmth and light of the sun over all the natural beauty of creation. He has given man the marvelous genius to use all these to his own end and to the advantage of the entire race. Together with all these things God has given to mankind a knowledge of the moral law. It becomes, therefore, the duty of man and not of God to see to it that equity shall be maintained between men in all their relations of producing and exchanging the economic wealth of the world.

So, after all, economic injustice shall be cleared away by the genuine practice of the Golden Rule. No greater satisfaction is given to those in our audience who have good will than by our defense of our gift from God of free-will. It sets aright for the time being, at least, the thought of the crowd.

Certainly injustice abounds in the world and the wicked still flourish like a green bay tree a day old. But there comes a

time when God will "reward everyone according to his ways." (Ecclus. XI, 28.). So it is certain that suffering awaits the unjust rich. They may now see what is justly in store for them since it is depicted in St. Luke (XVI, 22-24). Torments in the end wait the wilful acts of a Dives while a Lazarus shall be eternally happy in the bosom of Abraham.

So it is that all those who hold philosophically to the justice of God and, while hoping for mercy, strive in practice to do justly. They in very truth believe :

"Eye hath not seen nor ear heard, neither hath it entered the heart of man, what things God hath prepared for those that love Him.—(1 Cor. II 9).

Intellectual Blasphemer

In our Campaign for Christ the vulgar type of intellectual blasphemy comes to head rather frequently. With an imitation smile on his face a man asks : "What caused the First Cause." To simple minded folk this seems at first shock a staggering stump. They are afraid it cannot be answered. Our policy is to address our answer to the crowd, not to the questioner, since his lack of good will constitutes him a hopeless case to reason with.

Coolly, we turn the tables by asking: What comes first of first? Of course, nothing comes first of first. So the question—what is the cause of the First Cause—is utterly lacking in common sense. Everybody knows that whatsoever is first—whether it be the first violet we find in the spring, or the first ship off the ways—is first. There is nothing before it. This being universally so in everyday matters with each one of us, individually, one must stultify his faculty for reasoning if he refuse to carry this mental process to its ultimate conclusion. Going back from effect to cause finally we come to the First Cause. It necessarily is the cause of all created and secondary causes with their divisions and sub-divisions, their extensions and their expansions, their levitations and their degradations. Now what in common sense could there be behind these secondary and these

extended causes, but the First Cause—the Infinite Cause? Surely nothing. Thus one comes to the absurdity of proposing nothing as the cause of creation as one whole, when one asks for the cause of the First Cause. What man desires to defend so ridiculous a proposition?

By this time our audience is breathing freely—it is reassured that the cock-sure questioner has over-shot his bolt.

Furthermore, since the ultimate cause must be an Infinite Cause, and since but one Infinite Cause is possible, we come to a full stop. The First Cause is the final resting place of the human mind. It remains only for us to learn of Him from Himself.

Occasionally a Smart Aleck blasphemes God in a blunter way: "Who made God?"

We reply that it is irrational to ask who created the one limitless Being—a Being all-powerful, all-wise, all-just, all-good. Such a One can have no equal—no superior. Because God is self-existent He is therefore utterly distinct from creatures, for creatures are dependent for their existence upon their Creator. Since God is Infinite, Eternal, He has neither beginning nor end. He has given to us a definition of Himself that surpasses the scientific invention of man:

"I am He Who Am." (Exodus III-14).

Monism—Pantheism

There are those who have been persuaded, because of their "higher education" that, although man is different only in degree, he is "almost unique" amongst animals from the fact that he uses tools. With a superior air, these folk pass by our autovan on the *other* side. Because of their *higher education* they argue it is almost certain that "organic inheritance" is quite the best source of their existence—the best origin of their conscious principle. Oh! no, man is not made in the image of God—unless you mean to say man is made in the image of the cosmic man—even though it be a "matter of dispute" just how

the inorganic "arrived" and became organic. It is but natural, logical, that their conclusions, from a practical standpoint, should fit in nicely with the degraded origin they ascribe to the human race. Now if the "demands" of man's organic and social inheritance are rightly attended to as in the segregation probably the sterilization of the physically and mentally unfit, as *they*,—these chosen few—shall determine, the future shall be left without fear. This state of mind with its manifold variations, presents a stumbling block such as that of which Virgil warns Dante:

"Thou must needs

Another way pursue, if thou wouldst escape
From out that savage wilderness. This beast
At whom thou criest, her way will suffer none
To pass, and no less hindrance makes than death,
So bad and so accursed in her kind,
That never sated is her ravenous will,
Still after food more craving than before,
To many an animal in wedlock vile
She fastens, and shall yet to many more,
Until that greyhound come, who shall destroy
Her with sharp pain."

(Divine Comedy).

To those few—the intellectually misled—we stress the importance of the study of Catholic dogma as a sure corrective for that sort of "higher education" which barely takes away the belief in religion as the direct relation between us and Almighty God. We point out the many ramifications of religious law and cite the lists of subjects in the index volume of the Catholic Encyclopedia under Theology, Scripture, Law, Philosophy, Liturgy, Apologetics and Science, as evidence that the content of Christ's religion is not to be guessed at. But rather that theology—dogma—as taught by the Catholic Church—is the science of sciences. That although the truth and beauty of Catholic doctrine is never to be exhausted by the most industrious of the learned, it is yet as simple as it is vast, for in one case as in the other, the scholar or the unlettered takes it upon the authority of God Himself. So it follows, logically, that all we hope to do—in fact all that is necessary to do out in the open

when Campaigning for Christ—is to deal with a few basic phases of religion and to show how these principles are related to the everyday affairs of life. If perchance, anyone in our audience should desire to enter upon a serious study of our Faith, our clergy is ever ready to answer the whys and the wherefores of things Catholic.

With regard to Monism or Pantheism we presume only to mark the error involved in assuming at once to be a monist and a believer in God. For God is not personally within His creation. No more is the man who makes a clock personally within the clock he made. The clock-making was an act of his—his work—but he and his work are distinctly separate. At once, if one has the good-will to grasp the truth logically, he shall see the impossibility of believing that “I am the Créator and the created” as Emerson phrased it. This is equally contrary to reason, whether it be of a spiritualistic or a materialistic character. For if there be but one thing, there is no other thing to stand in contrast to it, by which it may logically be seen. So that right-reason declares for a creation and a Creator.

Monists and Pantheists are found not only amongst the Lenins, Trotskys and the Emma Goldmans who openly attack the doctrines of the Catholic Church. Neither are they all amongst the Christian Science cultists, who, since all is “Mind” have ruled both God and His visible universe out of existence. There are the Fosdicks who under the specious claim of being “Liberals,” work in the livery of clerics within the Protestant sects, with the express purpose of undermining those orthodox beliefs which Protestantism reserved to its use after the separation from Mother Church—those “fundamentals” without which Protestantism would lose all connection with Jesus Christ our Lord and Saviour.

Perish the thought ! These “liberals” et al., do not deny God’s existence. Surely not ! On the contrary their belief in God is most positively asserted. Of course, such enlightenment

as they already possess would not permit their belief in the God of the Christians. Long since they imbibed the philosophy of the "over Soul" and drank deep of the fountain of the "Pure Ego" of which they form an extremely necessary part. They believe—so they do—in "Spiritual Substances." No, not in the idea that faith is "the substance of things unseen." Nobody, not even St. Paul with that old story of Atonement, shall take away their "Logical Concept." Neither shall the Bible dictate to them the Law, for the Ten Commandments are quite out of date. Being a *conscious part* of the "Universal Mind" it were quite unbecoming to believe in an "Absolute" from which they were excluded as an intrinsic part. Certainly, yes, of course the God of Abraham, Isaac and Jacob did very well for a primitive people, but who today save the ignorant, believes in a personal God!

Whatsoever their incidental differences, the Monists, Pantheists, Liberals and what nots, have a sympathetic understanding that God and Matter is one in substance—Nature is God and God is Nature. So every manifestation witnessed or sensed, be it spiritualistic or be it materialistic, physical or psychic, is an emanation from this "infinite" and "eternal" substance. All is One and One is All. It—this thing—that came from nowhere, without a rational leg to stand on, which is, without a ghost of a reason, going on and on to nowhere, is "self-evolving" if you please, and is therefore ever "becoming." But sad to relate, it never "*arrives*." In the course of millions, or billions, or trillions of years, it does not matter—man emerged from the "Monera." How splendid! The result of Monistic-Pantheistic imaginings! God is not; the Almighty is swept into the discard.

Yes! Into discard is swept the One true God Whom revelation bespeaks, Whom reason bespeaks, Whom history bespeaks, Whom the human heart craves, Whom Christians truly worship; Omnipotent God: "All things were made by Him; and without Him was made nothing that was made."—St. John 1-3).

It seems high time that this *one thing* with its "mass-mind" were laughed out of the court of rational appeal. Yet, this were too much to expect. It fits in too nicely with Marxian Socialism which denies free-will in order to make the individual the irresponsible victim of economic conditions. The Socialist Eldorado is to come hap-hazard any old way, but it shall be utterly destitute of an original cause. For "The original, the universal cosmos, has no cause, it is its own cause and effect."— ("Positive Outcome of Philosophy" Dietzgen).

Too bad ! to give the race so great a task when we have so much to do. Besides the effort of doing to death free-will and the right of private property, and some other little incidental things, we must make a new—a universal—language to take the place of all those now under the sun, because so many necessary words have utterly lost their meaning. Surely; Joseph Dietzgen says so: (The Positive Out-come of Philosophy); and Karl Marx long since introduced him to the Socialist world as "Our Philosopher." Josie admits that reason is unnecessary in forming a rational judgment; hear him:

"To understand the universe, then, means to become aware that this being of all beings has no beginning, no cause, no truth nor reason outside and beside itself, but has everything in and by itself.".....

Come to think of it we cannot make that new language—we could not begin it nor could we end it. So "What's the use?" Then too, we are well rid of eternity:

"And when my life has passed away,

"What will become of me ?

"The world has one eternal day,

" 'Therafter' cannot be!"

Haeckel—the Mahatma of Monism—may be cited in testimony that nonsense passes current for philosophy:

"All phenomena are due solely to mechanical or efficient causes, not to final causes. It does not admit free-will in the ordinary sense of the word.—— We cannot admit the conventional distinction between nature and spirit. There is a spirit everywhere in nature, and we know of no spirit outside of nature. There is a firm principle of monism, which on its religious side we may also denominate Pantheism."

No, the Monist—the materialist evolutionist—“cannot admit” the simple truth, from which the science of logic never swerves; namely, the existence of Almighty God.

We spend but little time in stating false doctrine. Just enough on these topics to show that our Church—the True Guide—shields us from all false prophets, if we will give heed to her instruction. It was long before the wisest of American statesmen awoke to the menace of Socialism that Pope Leo XIII told the whole world that should civil government fall into the hands of those determined to practice this false philosophy, it would prove a time of disorder and distress. Certainly, the Socialist experiment in Russia has verified Pope Leo’s words—the world did not heed his warning to give the laborer his just due.

Any philosophy which denies the existence of a personal God—Who in Himself is distinct from the universal whole, while yet in all its parts is absolutely dependent upon Him—is contrary to Christian understanding, and therefore to be opposed when Campaigning for Christ.

Any philosophy which assumes man to be lacking in the gift of free-will from the Law Giver, God, thus making of the human race irresponsible creatures, is contrary to Christian understanding and so to be opposed when Campaigning for Christ.

Any philosophy which assumes man to be a mere part of an evolving whole, denying to him son-ship to God through Christ, is contrary to Catholic understanding and so to be opposed when Campaigning for Christ.

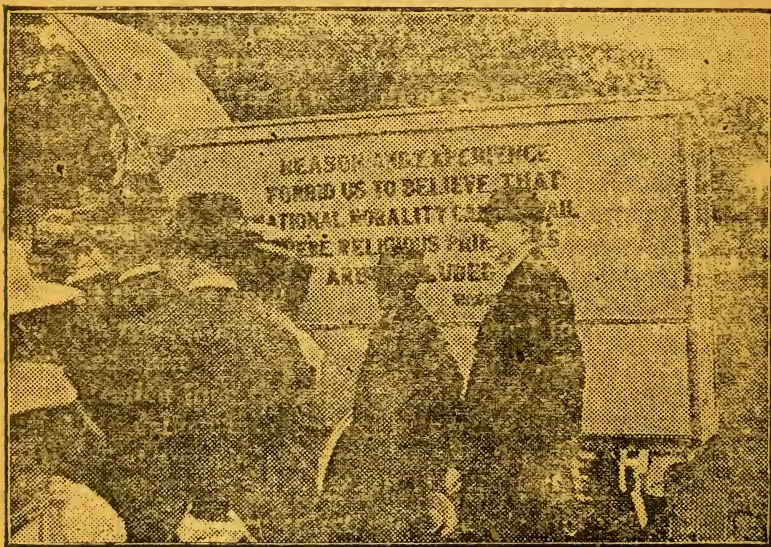
Any philosophy failing to distinguish between truth and falsehood, good and evil, justice and injustice, virtue and vice, the natural life and the life to come, thus setting up a false nature for man and abstaining from worship of God, is contrary to Christian teaching, and so to be exposed when Campaigning for Christ.

EVOLUTION

The Universe

CHAPTER VI

Because Evolution is the popular cry, caught up without thought, like unto the spreading of a plague, we know very well that not a few in our street audience look upon Catholics as intellectual slaves to a "medievalistic traditionalism" that has neither rhyme nor reason. We know that it is the beam in their own eye which gives them the view that a designing priesthood cleverly keeps the faithful in darkness in order that they may live on the fat of the land.



Bishop Muldoon "Listening In" At Fair Grounds Park In His Episcopal City—Rockford, Ill.

Those Evolutionists who delight in the name, because they were "born" in the belief, have not the slightest acquaintance with the history of the Catholic Church; neither have they the faintest idea of Catholic philosophy. Yet, since they are greedy readers of pretentious books, which they cannot understand—the writers themselves are in such confusion and contradiction relative to the value of the *data* of their own "science"—we frequently recommend some Catholic writers on the subject of Evolution. Thus we suggest Rev. Joseph Husslein's "Evolution and Social Progress ; Devivier's "Christian Apologetics ;" "God or Gorilla" by Arthur W. McCann ; Rev. Erich Wassman, S. J., "Modern Biology ;" Prof. Sir Bertram S. A. Windle's books and the articles in the Catholic Encyclopedia.

If, perchance, these gentlemen were to follow our suggestion and read a Catholic author, they would surely miss a by-product of the popular writings of evolutionists—who seem to be quite as deeply interested in thrusting God's design out of the universe as they are in advancing the cause of "science."

So, after all, the whole question of evolution from a popular, a practical standpoint, comes back to this issue: Does the visible universe unroll its phenomena in obedience to the design by which it was brought into existence, viz: by Almighty God? Or is there proof that "the universe exists, not as the result of conscious purposeful forces, but purely as a matter of chance?"

All Christians answer, yes, and all skeptics answer, no, to the first question ; all skeptics answer yes, and all Christians ; answer no, to the second question.

So it is that, even though the truly great scientists of today give no comfort to this popular dogma, Catholics have a hard row to hoe in clearing away the weeds that grow up to choke out the faith. But we have the good-will and the right-reasoning by which to sustain our contention that the universe in which we live is the handiwork of an omnipotent Creator. And, how-

ever many assertions are being made to the contrary, science has no demonstrable facts to prove otherwise.

We have, also, the revealed word of God—the truth of which is vouchsafed to us by our Church:

"In the beginning God created heaven and earth." These are the opening words of the Bible and they certainly inform man that the first condition of mental rectitude and of moral consciousness is to believe that God created all things.

Moreover, this pronouncement in the Book of Genesis has stood the test of time. No experience is found contrary to it; no logic has been able to contradict it, and science finds nothing, in fact, to sustain a contrary conclusion.

Consider the experience of the heroic mother of the Machabees. Under the stress of a great temptation—to save the life of the last one of her seven sons—this agonized woman set an example for all time:

26 "And when he had exhorted her with many words, she promised that she would counsel her son.

27 "So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 "I beseech thee, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also:

29 "So that thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 "While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses."—(2 Machabees Chapter VII, 26-30).

In those old days it was the king who placed his power before the power of God—all to no purpose in the end; today it is the mob which insists on its own way—all to no purpose in the end.

In those old days it was the king who usurped the throne of God; today it is the mob which seeks its say-so at all costs. Be-

sides declaring that the universe exists "purely as a matter of chance," which proves that it may evolve as it chooses from nothing to nowhere—the voice of the mob is heard above the din:

"We also know beyond a shadow of any doubt that the universe never had a creator, and that the alleged authority upon which the preachers base their unproved assertions, is nothing but a mediocre compilation of obscene filth thrown together by sundry gangs of drunken ecclesiastics at the Council of Nice, and further elaborated at a drunken brawl, known as the Council of Constantinople held during the Fourth Century." (*The Worker*, Chicago, March 3, 1923).

All this blasphemous ignorance is in defense of evolution. God is mocked and God's word is flouted—all, because the mob is led to believe that evolution is working out to their economic benefit; that evolution will eventually bring on the Revolution, —such a breakdown of economic classes as we see in Russia today.

This is the touchstone of the psychology of the belief in evolution, with which the common-sense man in the street is environed. Therefore, all discussion with him on evolution is useless until this first question is first answered.

Where did the universe come from? This is, of course, a religious question, for religion is the fountain-head of all knowledge. If the answer is rational—God created the universe—then all the sciences may be brought into play, that we may learn more and more of the world in which we live to the good of mankind and the glory of God. If, on the contrary, the answer of the popular evolutionist—the universe was made out of nothing by nobody—then human reason is staggered and no more talk is profitable upon that unreasonable ground.

It is not the manner of evolutionists to begin at the beginning. They assume an arbitrary starting-point, and from there they ramble on interminably and confusingly. They may cite occasionally a bit of reliable but unknown data, but they force it to do duty as a prop to a theory for which it has no fitness whatsoever.

However, when we have shown that the theory of evolution has neither logic nor data to support its popular conclusions, it is a common practice of its advocates to beg the question. They want to know if we believe that God made the heavens and earth in six days, and they are sure to press the point of six days "of twenty-four hours."

No matter what question the enemy may ask we are able to make the answer tell on the right side. Everybody should know that the Catholic Church does not use the Bible as a textbook of natural history, astronomy, geology, biology or any other physical science. The Bible, as God's Word, in the hands of the Church, is the key to man's moral nature. Someone put it quaintly: "The Bible was not intended to teach how the heavens go, but how to go to heaven." In the moral sense, it makes not the slightest difference whether the six days are six days "of twenty-four hours" or whether they are meant to signify periods of unlimited time in which these phenomena unrolled.

However, the duration of these *six days*, as related by Moses, is highly interesting as a scientific study, for the more we know of the manner of God's creation, the more we glory in God. In all such studies Catholics have ever taken a leading part. They boast the great names of many geologists; de Laparent, Barrande, Sainte Claire Deville, Johannes Mueller, Valle-Poussin, Dumont, Bishop Steno and others. Naturally these men have somewhat divergent opinions, since all human work is necessarily faulty, (however excellent it may be in great part) and since God alone works perfectly. But upon one issue—and that upon God's authority—these Catholic scientists are in absolute agreement:

"In the Beginning God Created Heaven and Earth."

Turning from the theory of evolution as it lies in the mind of the followers, to the masters who set up their authority as the ground floor of popular evolution, we cite an example of

their method of beginning nowhere. Any purely arbitrary point will do. The "*dim past*" of Ernest Unterman ("Science And Revolution" pages 175-176) is as good, or as bad, as any, since to prove too little is to prove nothing at all, and by the intelligensia he is assumed to be "Scientific."

"In the dim past where the world-process becomes perceptible to human understanding, we see an infinite mass of infinitesimally minute ether dust whirling about in all directions. Here is life with all its attributes in the earliest and most primitive form conceivable to monist reason. Consciousness and will are among these attributes in the germ, just as electricity, magnetism, radiation, or such abstract qualities of abstract matter of abstract school philosophy as indestructibility and impenetrability.

"This picture shows all there is in the universe at that inconceivably remote stage of its career. This is the cosmos, god, infinite, or whatever high name you wish to give it, that created itself out of itself, that has no beginning and no end, that has no other universe outside of itself, that is omnipotent, omniscient, and above all omninatural."

Granted that this wild product of the writer's imagination is sincerely held to—if indeed a perverse will arguing God out of existence may be thought capable of sincerity—why should it be regarded as a scientific basis for the belief that man is evolved from the beast when the facts made known by scientific men tell a contrary story over and over again? It is their conclusion that man has been man whenever and wherever he has known himself and been known. His fossil remains are precisely in agreement with his basic physical structure of today.

Even though it be true that the popular mind has no knowledge of standards by which to judge the findings of genuine science and to discredit the assertions of those who have no axe to grind, the man in the street has intelligence enough to appreciate the effect of two or three questions when they are well planted against this alleged evolutionary process.

First: Where did the ether dust come from? Competent answer, from God.

Second: Why does it whirl? Competent answer; God made it do so.

Third: You make evolution to be a process, we want to know *what* is proceeding? Competent answer; God's creation, from its beginning to its end.

Thus is common sense vindicated and reason restored to its throne by rendering an adverse verdict regarding the stability of the evolutionary theory. The mind's eye—that faculty of the soul—must see the infinite in contrast to the finite or it can see neither; it must see the abstract in contrast to the concrete or it can see neither; it must see ultimate Cause in contrast to relative cause or it can see neither; it must see spirit in contrast to matter or it can see neither; it must see eternity in contrast to time or it can see neither; it must see limitless God in contrast to His limited universe or it can see neither.

No, a self-existent universe will not do, for it lacks an absolute contrast. Phenomena are ever changing, God is ever the same yesterday, today and forever.

Since we know by rational conclusion and by revealed knowledge that man was designed and created by Almighty God, the important question for us has long since been settled. *How* man was created, God has Himself told us; otherwise we have no more knowledge than was in the possession of the race at the earliest periods of history.

So far as Science has anything to say it is this, that man as we know him is as man ever was. The grape does not grow upon thistles nor does the leopard change his spots. Indeed! man has changed his processes, yet he works as he has ever worked—for food, shelter and clothing. He appropriates to his own purposes the objects, substances and forces which God gave him to work upon.

"In the Beginning God Created Heaven and Earth."

Something From Nobody To Nowhere

Taken one by one, all the products of man's industry are easily seen to have come into existence through human effort. We can tell, immediately what things are natural and what

things are made by human hands. Nobody is deceived; nothing man has ever made can be passed off as a thing that came into existence by itself. Things natural and things made by hand are distinctly separated.

To be sure the line of demarcation is somewhat blurred where man's industry has changed the fertility of the soil, yet we all can tell cultivated nature from virgin soil. There is no possible doubt about it to those who know.

But if it is the universal experience that every man-made object requires external intelligence to procure its new status, that it could not of itself effect a change, how could a rational mind accept the notion that natural things taken all together could be self-existent? Surely nobody seeking knowledge with singleness of purpose could fail to see a compelling analogy: that as a creative act in a secondary sense is necessary to account for each and all man-made things, so consequently a creative act in the absolute sense is necessary to explain the existence of the universe as one whole.

This mode of appeal should go a long way towards convincing all those of good-will, that in truth "God created man to His own image and likeness." (Gen. I, 27).

But the slime of the serpent has so covered all the books read by the "intelligensia" that their return to right-reason is not an easy task. Nor is the general public in a much better position for maintaining a truly rational view of rather obvious truths. So many newspapers and periodicals assume that the theory of evolution has become scientifically established, that false systems of thought are all too frequently substituted for genuine philosophy—the everyday garb of religion. The radical utterances, moreover, of biological and sociological professors, from Maine to California, who have been for many a year "Blasting The Rock of Ages" are, editorially speaking, considered "good copy." So it is that these learned blasphemies in defense of a mechanistic theory constitute a country-wide uni-

17

versity-extension course in things that tend to break down the basic principles upon which all government finally rests.

Deeper still has this irreligious virus sunk into the vitals of the nation, for it has violently attacked our youth at school and there is no antidote in the curriculum with which to expel it. Even though it may be presumed that only a small percentage of graduates retain the technical arguments for natural selection, sexual selection, adaptation, variation, abiogenesis and other hypothetical assumptions, there is altogether too much evidence that our college-bred youth does retain the impression that belief in an ultra-mundane source of organic life is only for reactionaries and obscurantists.

There are, unfortunately, not a few Catholic graduates of secular universities—both men and women—who are so thoroughly mesmerized by their associations and friends, that they accept unquestioningly the evolutionary theories. If they were to study Catholic authorities they would soon find that their support at best is a broken leg.

After years of experience with medical students, the late Prof. Thomas Dwight, M. D., L. L. D., the celebrated anatomist, (Parkman Professor of Anatomy at Harvard for 28 years), has this to say:

"If you ask one of them who has gone through college whether he believes in evolution, he will immediately say 'Yes.' When asked 'why?', you will find him at a loss for a definite answer and disposed to take refuge in some platitude, such as "the survival of the fittest." "

In Campaigning for Christ we stress the point that educated Catholics are much more responsible for the public state of mind than are those educated men and women who are not blessed with certain knowledge from the hand of God.

However, the notion of evolution is no longer in "the green," it is well seasoned in the practical policy of the "Reds." These revolutionists are prolific writers and their books are filled with dubious stories that assume materialistic evolution to be a

firmly established mode of process from inorganic to organic structure.

Their Darwinistic faith is so fixed that it really surprises them when they hear us coolly assert that their theory has no genuine scientific support. It is not that they love Darwinism so much but that they love Marxianism more. We take away their house when we take away the prop that sustains their house.

"If the theory of evolution could be demolished the Marxian Socialist philosophy would lack the stability of a house of cards." (Arthur Morrow Lewis—"Vital Problems In Social Evolution" p. 118).

That is precisely why it is so very important that those who love God and Country should arrest its propaganda by spreading this fact, that for a generation or more candid minded scientists who are interested in reading the discoveries of scientific research truthfully, have been constrained to believe that "in the beginning God created heaven and earth." Consequently, these greatest of modern thinkers have been anti-Darwinists in the popular sense. The pity of it is that it is not they, but newspaper scientists and Socialist propagandists who have commanded a multitudinous following during the last few years. As yet, there is only a Catholic layman here and there who seems awake to necessity of serving his day and generation by defense of America against her politico-economic enemies.

Socialists were active long ago, neither slumbering nor sleeping, and they are, by all odds, the most ardent popularizers of Darwinistic doctrines. In the "Biographical Memoirs" of Karl Marx, the father of modern Socialism, (p. 191, Chicago, 1901), the incident is graphically told by Wilhelm Leibknecht—himself a foremost leader in the German Social Democracy, together with Marx—of their first reading of "The Origin of Species": "We spoke for months of nothing else but Darwin and the revolutionizing power of his scientific conquests." Marx immediately recognized the "Epochal importance of Darwin" and, we may add,

he assumed his own consequence in the world to be as great. Darwin worked "peacefully in his country home"—Marx worked "at the turbulent centre of the world ;" Darwin was "preparing a revolution similar" to the one Marx "was initiating," only Marx "was inserting his lever at a different place."

Certainly, there is no denying the fact that the combined influence of Darwin and Marx has been to overthrow all belief in religion and to create havoc in the minds of millions. From the auto-van we ask this question : Now, since Darwin's theory of the descent of man is utterly discredited for want of data in its support, and since Marxism has been shown to the world in its true color in Russia, is it not time for Americans to rally to the defense of God and Country?

We make it a point to call upon revolutionary propagandists to testify to their own opinions : from Enrico Ferri's "Socialism and Modern Science" (p. 59, Chicago 1912) we quote a much-used passage to show how a miserable theory may be used as the prop of a wretched assumption.

"The theory of Darwinism, whether we wish it or not, demonstrating that man is descended from the animals, has dealt a severe blow to the belief in God as the creator of the universe and of man, by a special fiat."

A very forceful means of propaganda for revolutionists and their theory, is the story which is told by our fraudulent Sunday Supplement pictures, and which depicts the "ape man" in stages of ascent up to a true "homo sapiens." No doubt, these pictures are accepted as established facts by many a man to whom reading would be a tedious and hateful work.

In a way, our work is a bit of counter-propaganda to that which is in one way or another flatly and constantly contradicting the first essential of religion—the recognition of God the Father. Our effort is to make plain that the belief in God and special creation should not be shaken in any mind by the evil effects of false theories. There is not the slightest ground for

fear that in all the possible discoveries, and the rightful deductions from them, there will be found anything contrary to religious truth. Rather will the opposite appear—the more discovery of fact, the more knowledge of our Heavenly Father, the more knowledge of Him, the more gratitude to Him; God will be known, loved and served better, and the notion of “blind chance” will be cast out and forgotten for all time.

Of course, we do not hold that Darwin is responsible for the atheism that has been foisted upon him by his socialist disciples, since his basic view is of a few original species which were the work of a Creator.

Nor do we make objection to the theory of evolution propounded by those who hold more or less to the views of St. Augustine—that while Creation was instantaneous, it unfolded in its due time the forms and life-principle that are inherent within them. For such theories postulate God as Designer and Author of the Universal Whole—as Creator of form, of force, of life, of man. What right reason and religion will not tolerate is the theory of evolution that assumes matter and motion to have come into existence by their own power in some strange and yet undiscovered mode or way. It will not and cannot accept that the inorganic, by some processes not even imaginable by us, in the course of time became organic, and that the organic by environment, and by potent conflict, developed a physical structure like our own, so that at length man appeared as the highest development of the vertebrate-being, different in degree, though not in kind, from the ape. It is against such theories of transmutation, and in favor of religious conviction, that we endeavor to arouse an intellectual and moral revolt.

When Campaigning for Christ we have no thought to give instruction in biology or any of its related sciences. We are content to deal with evolution according to the conclusions of highly credible men of science. We accept their verdict, and

we fight for religion with the weapons they give us, their scientific truths and logical deductions, with perfect confidence that truth never conflicts with truth:

"In the beginning God created heaven and earth and made man in His own image and likeness."

Origin of Life

The lengths to which absurdity can go once commonsense starts on the wrong track, is shown by an interview made public in Washington. Professor Austin Clark, head of the biological department of the Smithsonian Institute, so the story goes, was asked to comment upon the announced discovery by a French savant of "a method of creating organic life from certain quartz and meteoric stones."

"Maybe it's true, maybe not," was the reply—fitting reply only in case Reason had abdicated its throne in favor of Folly. Even though "a lot of monstrous freaks would be created by mistakes in administering the stimulus" the process of "producing an animal like a dog or a man———could be speeded up, and the whole transformation got through within say 200 years."

Professor Clark coolly discusses an impossible proposition—Infinite Power wielded by men.

Could Create Any Form of Life

"If a primitive form of life can be created, we now know that we could modify and develop that form to any form of higher animal life. The external circumstances that created the different species of life are now known and can be artificially applied. The reason that we cannot take the so-called simple forms of life now and develop them into higher animals is that there are no real primitive forms of life on the earth. The simplest animacule has developed from the common starting point into a tremendously complex being. A hundred million years of heredity has fixed its life form and traits until artificial modification is now very limited.

"This would not be true of newly created life. Such an organism would be tremendously impressionistic. It would mould and develop under the stimulus of artificial conditions as artistic clay in the hands of a sculptor. Practically any form of life now existent could be created from this primitive cell."

So it is that monstrous pranks of the imagination pass current for scientific discussion.

If Prof. Clark alone were a purveyor of this inanity this might pass as inconsequential, but his supporters are many. In proof, we select a text book of 691 pages on *Organic Evolution* (N. Y. 1917) by Prof. Richard Swann Lull, Ph.D., of Yale University, as indicating the fact that mental darkness is spreading over the student body of America at an alarming speed. Also, as indicating that this so-called scientific education bodes ill, especially for Catholics, since they have most to fear from the spread of ignorance, and the right of free exercise of public worship depends upon the enlightenment of the public mind.

Prof. Lull lets it be known that the content of the book is:

"The outcome of twenty-three years of college teaching, during the last eleven years of which courses paralleling the substance of the present volume have been offered to Yale University."

Alas! Twenty-years have sent many a graduate from Yale out to scatter doubt upon the *origin of life*, thus obscuring, if not altogether breaking down, the basic knowledge which rests upon the connection between the individual man and his Heavenly Father.

In the opening sentence of this text book the problem of creation is said to be resolved

"Into two aspects, the origin of the forms of life and the origin of life itself."

The first aspect—the forms of life—having been dealt with, the reader goes on expecting something to be said as to the "second aspect" of the problem of creation—the *origin of life*. In the first chapter, no, not a line. In the chapter following (p. 17) something is said on the physical basis of life (protoplasm), yet no word as to its origin. On and on, through page after page, yet not a line as to the *second aspect* of the problem of Creation, so bravely set out as a subject for scientific instruction. At length, nearing the end in the last chapter—The Pulse of Life

(p. 687),—there is an open admission that science is absolutely destitute of any knowledge as to the origin of life.

Yet, the *second aspect* of the problem of Creation is not manfully dismissed by the admission that material science has no competency whatsoever outside her own sphere. Prof. Lull holds on tenaciously to the *second aspect* of the problem, by a qualifying clause which is worthy of one unwilling to state things as they are known to be. We quote :

“For the origin of life itself there is no known geologic cause other than the gradually attained fitness of the earth as the abode of organic beings.”

The fitness of the earth as the abode of life is surely not the cause of life. How then could a statement like that give satisfaction to the minds of alert students, to say nothing of giving satisfaction to the maker of the stealthy phrase?

This *other than* no-cause-at-all, coming as a substitute for a frank avowal, discredits the mind of man. Go to Religion for the origin of life. Science knows only of its existence; its cause cannot be found within natural phenomena.

How different is the attitude of the searcher after truth! The few who adorn the ages have accepted truth at any price—they alone are the benefactors of man. To them only, are the peoples of the earth indebted for knowledge. These do not pretend to know when life first manifested itself on this globe. They are too honest for pretense and they admit their ignorance with becoming candor. From believer in God down to the atheist evolutionist, all are agreed that there was a time when life could not have manifested itself upon this then uninhabitable earth of ours,—when the nebulous matter was “hotter than molten iron or brass.” It is begging the issue, however, to believe with Helmholtz that the first spark of life was fetched by a meteor from some other planet to our own, since then the question would come—How did life originate on that other planet?

Furthermore, it were idle to ask *Organic Evolution* to account for the origin of life, or for that matter, the origin of form,

since evolution is a mere process—a process by which something is developing from its point of beginning up to its end. Consequently the basic question is, who created that which is evolving?

There is but one right answer to this proposition—God's Creation. Of course there is a multitude of contentions against this answer. But Religion and Science are agreed—that God is the origin of life. Religion says God created the life which animates all organic forms—man alone being above the rational horizon. Science says the origin of life lies not within material substance, nor in physical force, but in the fiat of the Creator.

Philosophy then, seeks to probe the secrets of Creation—the relation of man to his Creator and of man to man. And here today, as ever, is the battle-ground of clashing opinions; not between Religion and Science but between sound philosophy and that which is not consonant with truth. When either Religion or Science is called in to support an unsound philosophy, there is moral and intellectual conflict.

Those students, therefore, who are taught an unsound philosophy in place of science, are in a bad way for gaining useful information. They are worse than a dear friend of ours, visiting down on Cape Cod, who asked the price of land—thinking some time to build a summer home there. With serene mien, a good native Yankee replied: "Good dry land is worth considerable, low, boggy land ain't worth so much:"

Indeed, there was a time not so long past, when an educated man could have given a different answer and have been in good faith. His answer might have been that life was spontaneously generated; for then Science had not yet demonstrated otherwise. The world's greatest bacteriologist, Louis Pasteur, so completely demonstrated the unsoundness of the theory of spontaneous generation that no well-read man should doubt to-day that life comes from life—that organic life cannot proceed from inorganic matter. The closing words of Pasteur's lecture at the Sorbonne in Paris before the greatest scientists of his day,

assembled at the call of the Academy of Science, have stood as the final word of science with regard to the theory of spontaneous generation. We quote:

"There is not one solitary instance known to our day in which beings have been observed to have come into the world without parents. Those who assert such a thing have been the sport of illusion or of causes which they have not been able to perceive or which they were unwilling to avoid" (*Etudes Rel.* April, 1889).

Many men with high reputations as biological scientists frankly acknowledge belief in a Creative Power outside of nature—in God as the Giver of Life. Yet others, unhappily evading the plain evidence of the experiments made by Pasteur still hold vaguely to their preconceived atheistic notions.

Besides correcting the views of well disposed men of science, at the same time Pasteur struck a body-blow at those atheist philosophers who were using the once supposedly correct theory of spontaneous generation to spread a Godless cult—thus compelling men who love darkness rather than light to take a new tack. Of late this new tack is being taken upon the authority of Prof. Lull, who, as we have shown, stands sponsor for the statement that once the earth became fitted for the abode of organic beings life appeared with no known geologic cause "other than" this, gradually attained fitness.

If this is not what should be understood, we stand in error; the gradually attained fitness of the earth as the abode of organic beings is the cause of life, since geology knows no other. Alas! the peril of "education."

When Campaigning for Christ we turn the mind of our audience to the wholesome statement of Lord Kelvin—Sir William Thompson—who could say that:

"Science positively affirms creative power." (*N. Y. Times*, May 3, 1903).

"Science positively affirms creative power," because the rational mind of man bent upon searching out the explanation of our existence comes to a halt only when Infinite Power is reached.

Yet there are scientists who evade the findings of science seemingly for no better reason than that the disproved theory of spontaneous generation is their only defense against the doctrine of Special Creation held by the Catholic Church. They cannot allow the Church to go scott-free because, as they say, her "repressive measures" make too great an inroad against the success of the evolutionary propaganda; she has even "stopped the progress of the evolutionary idea" itself. Prof Fairfield Osborn is keenly aware of the influence of Rome, in blocking the progress of the *evolutionary idea*, and we see it in his "From Greeks to Darwin," and in the fake pictures displayed in the Hall of the Age of Man (Nat. Museum N. Y.).

With other scientists, evasion is not enough; Prof. Weisman, who stands second as a Darwinist to Darwin himself, refuses to take the consequences of the annihilation of spontaneous generation. For that were an acknowledgment that life came from life—from a Creator. Quoting from his book of Essays—"Spontaneous generation, in spite of all vain efforts to demonstrate it, remains for me a logical necessity." So, an utterly disproved and illogical theory—that inorganic matter by its self-evolution becomes organic beings—is still retained as a "logical necessity" by one with a recognized claim to scientific knowledge. Surely we may be pardoned for squarely planting the question—what for?

In Campaigning for Christ we give the answer :—Evidently for the purpose of satisfying a philosophy of bad-will. For our effort is to restore to the man in the street natural confidence in God as the Creator of heaven and earth and in God as our Heavenly Father.

Origin of Man

After all, it is not the origin of life which is the crux of the issue which interests us particularly, but rather the origin of man. If man were merely a higher organism than plants and

animals, then the whole structure of religion should long ago have fallen, for the fierce floods of human pride and malice that have beaten upon it would have dashed it to pieces like a house built upon the sands.

If man be not the creature of an Absolute Law Giver, there is no Moral Law which man is bound to obey. To be a safe distance from the policeman's club need be man's only care. But this is arrant nonsense.

God is the Creator of all things and His Law binds the universe.

Beyond the limits of time and space and distinct from all created things, there is an Infinite Original Being. He is the First Cause and mover of all things—our Creator and Father—the Supreme, Adorable God. To postulate otherwise is to discard reason. Without God to guide him, man's destiny is destruction. He journeys to ruin by the broad road of license and lawlessness. He is that pitiable scriptural character who says in his heart there is no God—a blinded fool, the jest of Satan, who sells his birthright for a mess of pottage.

In Campaigning for Christ we try to make it plain that Science is and ever has been, and ever must be, the loyal handmaid of the Church—that the history of the race shows that Science has always given its support to religion.

We make it plain that our objection is to that theory of evolution which denies in any way whatever the direct relation of the individual man to God; that whether the theory be of the Emersonian variety or of the Spencerian (to which the aristocratic anarchists delight to pay honor), it is all blank atheism once it is probed to the bottom. Fancy the "*universal whole*" giving a Spencerian account of itself! This is how the earth came to be—how we came to be! "Evolution is a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations." The Bible gives this account of the *universal whole*:

"In the beginning God created heaven and earth." God's words are simple—a child may take them in, and the profoundest mind may probe and ponder them a life-time to find them ever true.

But those words of Spencer! Truly Goldwin Smith has given many a man a good laugh by his facetious comment upon them.

"The universe may well have heaved a sigh of relief; through the cerebation of an eminent thinker, it had been delivered of this account of itself." (*Contemporary Review*, Feb. 1882).

Years ago, when an anarchist acquaintance of ours had, with firm precision and great gusto, quoted Spencer's definition as the final word on evolution, a wag friend of ours who was standing soberly said: "Let me put it into plain English:

"Evolution is a change from a nohowish, untalkaboutable a likeness, to a somehowish and in general talkaboutable not-all-alikeness, by continuous somethingelseifications and sticktogether-ations" (Goldwin Smith).

The entire case may be stated in a few words: The theory of mechanistic evolution has been discarded by the most candid scientific minds for half a century; there is, at present, no agreement as to the value of the data which is put forward by those who advocate the theory of the animal origin of man and the Godless philosophy of the origin of life. Why then, should the general public—which must ever rely upon the authority of specialists in science for their opinions in these matters—accept the theory of man's animal origin? There is no sufficient reason to warrant their doing so, and it would be foolish to gamble with Time when Eternity is at stake.

Besides, when the issue falls upon moral ground, we must believe the Word of God rather than the testimony of men. If Galileo had confined himself to the sphere of physical science, all would have been well. But his attitude was that such and such data showed the Bible to be wrong, when the fact of the matter was and is, that the Bible reveals the moral constitution of man, his relation to God, himself and his neighbor,

rather than the typical relations of the planets within the planetary system. So the Galilean discoveries could not possibly affect the Bible and prove their contents wrong. So, likewise, the task of today is to show that God has been mocked without reason and that His evolutionist critics are foolish sinners.

The issue may be put in a nutshell as follows:

1—Without some fundament in fact an hypothesis is a mere figment of the imagination.

2—But the hypothesis of organic evolution is an unfounded hypothetical conception.

3—Therefore organic evolution is a mere figment of the imagination.

Of course, this is not convincing to the man in the street. It is not our purpose to teach science or logic, but to let it be broadcasted that the attacks upon the law of God, as set forth in the Bible, have as little effect upon their sacrosanct object as a cannonading of pop-guns would have upon the Rock of Gibraltar.

As Catholics, we leave protestation and Protestantism to those who do not believe what they should believe; namely, that God has left an infallible moral guide for His children. Yet, we try to state our belief in a manner that will contrast the basic principles of our faith with the deep-rooted errors of our day, so we bring them together in the following way.

1st—We believe that God made man:

"And God created man to His own image; to the image of God he created him; male and female He created them" (Gen. I, 27).

2nd—Being composed of body and soul, man has therefore, a material and a spiritual nature.

3rd—Each and every individual man, being produced from pre-existing matter by human generation, is therefore subject to the laws of growth and decay.

4th—We believe man has a human soul: "The Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul" (Gen. II, 7). The human soul being a spiritual substance, immaterial, super-

sensible, indivisible, it is therefore indestructible—destined for immortality.

"The soul may be defined as the ultimate internal principle by which we think, feel, and will, and by which our bodies are animated. The term 'mind' usually denotes this principle as the subject of our conscious states, while 'soul' denotes the source of our vegetative activities, as well."

(Catholic Encyclopedia, XIV p. 153)

5th—We believe the likeness of man to God lies in the conscious principle which animates the body with understanding and free will.

6th—We believe the chief distinction which separates mankind from the brute creation, is man's immortal soul—the life-principle. The "animal soul" is generated with the body and perishes with the animal body.

7th—We believe it is the conscious principle of man and his power of self-direction which brings him to condemnation or to glory:

"Fear ye not them that kill the body and are not able to kill the soul; but rather fear him that can destroy both body and soul in hell." (Matt. X, 28.)

Just as by right reasoning we found that the existence of matter and force, the universe itself, and life upon the earth, was impossible without the existence of an adequate cause—a First Cause—just so, by right-reason, we find Almighty God as the Author of the human soul. Neither destructible matter nor indestructible, indivisible beings, could come into existence without the "fiat" of an Independent Being.

No, in Campaigning for Christ we have no quarrel with the facts established by science. Our quarrel is with those irrational theories, posing as certainties, which stand as stumbling blocks in the pathway of those who are seeking for the truth.

Darwinism cannot stand its ground against the known facts in the case—it has no proof that the natural resources will not be sufficient to sustain a natural birthrate all over the world. Neither can Darwinism stand its ground against Christian faith—that God will ever have a care over all His children.

It was Darwin's sympathetic belief in the false theory of Malthus—that God had not provided sufficient sustenance for all His children in the event of an unrestricted birthrate—that led him gradually to work himself away from the truth, and to develop the false theory which made his name famous, namely, the theory of Natural Selection.

Darwin claims, indeed, "never" to have "been an atheist in the sense of denying the existence of God;" but in his autobiography he tells the tale of a mind confused: "The old argument (of design)——fails now that the law of natural selection has been discovered." And his departure from religion he unequivocally declares: "I for one must be content to remain an agnostic." If Darwin himself remained unconscious of his illogical mental attitude, his followers have not been so dazed. For we may now add a generation or so to the experience of Carlyle: "I have known three generations of Darwins, atheists all."

The full title of Darwin's first book—"Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life"—is proof sufficient that that which distinguished Darwin from Lamarck and other biologists is his theory of natural selection, and it is this theory that has brought materialistic evolution into worldwide popularity.

One step farther back on the Malthusian ground occupied by Darwin, and one may plainly see how the goodness of God has been, and is being, torn from the hearts of men by the acceptance of Socialism. It was at the grave of Karl Marx that the praise of Darwin was trumpeted by Frederick Engels, the collaborator of the "Father of Modern Socialism." In truth, all the Socialist doctrinaires in the world are of one mind:

"Darwin must be named before all others" as the one who "dealt the metaphysical concept of Nature the heaviest blow by his proof that all organic beings, plants, animals, and man himself, are the products of a process of evolution going on through millions of years." (*Socialism Utopian and Scientific*, p. 83. Chicago, 1912).

Natural Selection

Now we come to the place where the theory of evolution obliterates the dividing line between man and the brute, the line that separates the moral from the non-moral and immoral, the line that separates rational from non-rational beings. God said let man "have dominion over the fishes of the sea, and the fowls of the air, and the beasts and the whole earth, and every creeping creature that moveth upon the earth." Man alone is erect, with a vision above the natural horizon. God did not give man dominion over man. But God did give man dominion over animals and over the substances and forces of nature. To man alone God gave consciousness, the principle by which he separates himself personally from all other individual members of the human race and stands face to face with his own personal moral responsibility. To man alone God gave the positive-art principle by which, according to his self-made designs, he appropriates natural resources— objects, materials and forces—thus supplying himself with the necessities of his human nature,—the means with which to build up civil society and with which to maintain the Church of God.

Quite otherwise then, is the human nature which God gave to man from that non-moral, non-rational nature which these Darwinistic evolutionists have been pleased to foist upon a long-suffering public opinion. The doctrine of the survival of the fittest has no better foundation than the Malthusian assumption that within the scheme of natural economy the number of human beings naturally born into the world are progressively pressing upon the possible food supply. And these Darwinistic evolutionists have no better conclusion than the degraded notion that in order to avert the ever-threatening disaster to human society, it is necessary artificially to restrict the birth-rate. Believing that starvation is in view unless God's command to these-twain-made-one to increase and multiply is scientifically regulated,

God's order of things ethical and moral has been, by their theory, set to one side. They have created for man a nature to suit a theory which gives to man and brute the self-same constitution. And as only the fit amongst the animals are permitted to survive under the brute principle of "dog eat dog," so, they say, only the fit amongst us should be permitted to survive—thus man may weed out the unfit by applying the discoveries of evolution to our social existence. It is just here that evolutionists find the warrant to sweep away the ethical and the moral nature of man. This leaves the door of license wide open, first for the belief, and then for the practice, of proposals that menace Christian civilization.

Since *natural selection* is the chief support of Darwinism we may state its content as follows :

1st—Many more animals are propagated than arrive at maturity, one reason being the lack of food supply:

2nd—Animals vary one from another and from their parents:

3rd—In their struggle for existence they compete, one against the other, and all together against their environment:

4th—Those animals best adapted to their conditions crowd out the inadaptate; the fittest survive:

5th—Modifications and variations are caused in the structure of the species by the intensity of their struggle for existence:

6th—Changes in structure are transmitted to the progeny, and lead in time to the formation of new species.

This is, in brief, the substance of evolution. An interesting, plausible, well-worded theory, it is not entirely surprising that the radicals of the world have taken it up. In fact, however, the theory is all the proof there is of evolution. It is exceedingly funny to listen to the gravely posited experience of animals which are supposed to have led to the formation of the great change in their structure that subsequently ruled them out of their own class, and made them, without the design of any external intelligence, another species. The millions, billions and trillions of years necessary for these processes add to the gaiety of those who know their true genealogy and who are not tainted with the belief in an impossible structure without a preceeding

designer. Fancy a story after this fashion: The giraffe was once either a camel or an antelope. It had to live in such places as the African miasma, upon the foliage of the trees. Suppose there were a dozen or so of these precursors of the giraffe, all stretching for food. Happy they were so long as there were plenty of leaves on the lowest branches. But, alack and alas, time came when they who stretched must stretch far, farther, farthest. The Stretcher-farthest won the prize of life, together with a neck much longer than when they were either camels or antelopes, it doesn't matter which. So, wonderful to relate, when many breeding times had come and gone, their progeny—some millions more or less—could stretch their necks twenty feet high and so they come upon the scene of life as a brand new species—the giraffe. Who shall say this is not science? At any rate, a witty Scottish Judge has made a poem to prove it so:

A deer with a neck that was longer by half
 Than the rest of the family—try not to laugh—
 By stretching and stretching, became a giraffe,
 Which nobody can deny.

That four-footed beast which we call a whale,
 Held his hind-legs so close that they grew to a tail,
 Which he uses for threshing the sea, like a flail,
 Which nobody can deny.

It may readily be admitted that the sea would soon be filled to the brim with fishes if every one of the four thousand eggs of every herring, the six million eggs of every cod, the nine million eggs of every turbut, and the twenty-two million eggs of every ling, were all to survive. But they do not, so the sea is still the sea as God made it to be. For want of a better term, we may say that *blind force* was put in charge of the eggs of fishes, and so by chance, enough survive for practical purposes. Yet, when it has pleased man to take a hand, he stocks the lakes and thus regulates the fish supply for his table. But the care of babies was not left to *blind force*, not merely to the deep rooted instincts of the human father and mother but to parents with a rational and moral nature.

However, the very term *selection* denotes a positive act. Surely, the plant selects those element which cause it to grow, so too, the animal selects those foods that are suitable to him, but such natural selection has not merely accident behind it, but rather, the positive act of Almighty God.

No, we have no quarrel with facts, nor with fancies, save as they pose as serious contributions of science. For, we know that figs are not gathered from thistles, that the leopard does not change its spots; that each and every creature carries out the design given to it by its Creator.

So when Campaigning for Christ, we grant all that may possibly be granted in the name of science. As for the theory of transformation of species; it leaves God out at the beginning and it sets up a nature for man to fit the theory—we will have none of it.

It is with satisfaction that we note a strong and rising tide against the species-making theory by well accredited men upon the biological field. Some testimony as to their profound dissatisfaction and repudiation of popular Darwinism may be useful in meeting those men in the street who with a cock-sure intonation inquire, "Don't *you* believe in evolution?" as though it were an evidence of utter ignorance to say "No."

Prof. Vernon Kellogg, Leland Stanford University:

"Speaking by the large, we only tell the general truth when we declare that no indubitable cases of species-forming, that is, of descent, have been observed; and that no recognized cases of natural selection, really selecting, have been observed."

"Darwinism, as the all-efficient causo-mechanical factor in species-forming and hence as the sufficient explanation of descent is discredited and cast down" ("Darwinism Today," page 374).

Prof. DeVreis:

"It is only a sieve which decides which is to live, and what is to die" ("Species and Variations" 1905).

Prof. S. Korschinsky:

"The struggle for existence, and the selection which goes hand and hand with it, compose a factor which restricts new-appearing forms and restrains wider variations, and which is in no way favor-

able to the production of new forms. It is, indeed, an initial factor" (*Heterogenesis und Evolution*, "Naturwiss wochenschrift, Vol. IV. p 267, 1898).

Prof. Yves Delage:

"Selection is powerless to form species—Far from being an instrument for the evolution of species, it guarantees their fixity" (*L'Heredité*, 2nd. Ed. 1903).

Prof. T. H. Morgan:

"The theory of natural selection has nothing to do with the origin of species, but with the survival of already formed species" (*Popular Science Monthly* May, 1905).

Prof. Edward J. Menge:

"Natural selection can only kill off plants and animals and can never originate anything" (*The Beginnings of Science Biologically and Psychologically Considered*, Boston, 1918).

Even so, the mechanical theory of man's advent on earth goes doggedly on, working havoc, especially amongst those who long since have lost their anchorage in the rockbed of Christian faith.

In this battle of minds now going on, a foremost defender is Prof. Edwin Grant Conklin of Princeton. Not once, during his course of lectures before the Lowell Institute (Boston) but many times, Prof. Conklin affirmed his belief in evolution:

"The fact of evolution stands fast; present uncertainties concern only the factors. Unfortunately this distinction between fact and factor has not always been appreciated by persons who are not students of this subject and consequently they do not sufficiently distinguish between speculation and evidence." (*Boston Herald*, Nov. 23, 1922).

We shall readily grant the difference between "fact and factor." Now the *fact* is, that facts are altogether lacking in proof of natural selection. So, consequently, this *factor*—natural selection—has no standing save as a mere speculation. Therefore, because of the lack of scientific evidence, the theory of the descent of man fails of support in fact and also in science.

Yet, the hallucination of evolution is so strong within this mechanistic school of biologists that even though they are at

logger-heads over the theory of natural selection, the survival of the fittest, the replacing theory, and what not, still they keep their faith in the notion that man is an evolved ape. Says one to the other—Kellogg, Osborn, Knight, Conklin et alii.—

"Let us join the believers in the 'unknown factors in evolution.' Let us begin our motto with *ignoramus*, but never follow it with *ignorabimus*."

Surely, open confession is good so far as it goes. But confession of ignorance, combined with a stubborn refusal to face the consequences of the facts in the case, and with the determination to keep on going the wrong way for the right thing, is to render but slight service to the cause of truth. What America has a right to expect from our biologists—in safeguarding our national honor—is the withdrawal of their sanction and so the correction of the misinformation contained in the Sunday Supplement with regard to the theory of evolution. Also, the combating of the gross misrepresentation conveyed by the pictured series of Knight, from ape to man, exhibited in the American Museum of Natural History in New York City. Nothing less should satisfy their world-wide obligation to science and their loyalty to our country.

Besides, those biologists who are wedded to the ape ideology, there comes to its defense many spectacular writers. As one of international fame, we may cite H. G. Wells, who with a sweep or two of his pen disposes of God's revelation to man, of Christ and the Church, to which we owe what there is of just government in the world. Over a hundred pages in his "Outline of History" are taken up with guesses and with assumptions in favor of the mechanistic theory of a self-creating universe and with natural selection as that factor to which we are indebted for our existence as the human race.

No, Catholics will admit no other proposition than that God created man, the masterpiece of material creation, and endowed him with the gift of everlasting life.

Resemblances

In answer to the sophistry that since man and monkey are so alike they must have come from one and the same stock, it is sufficient to reply, that a resemblance merely gives evidence of resemblance, not of identity of objects, nor of identity of stock. A resemblance, then, is nothing more, nothing less, than a resemblance.

Apply this test to any resemblances whatsoever, and there is no suggestion of identity of stock. Yet, if resemblances are pushed to the uttermost, it may be seen that in the natural kingdoms—mineral, vegetable and animal—there are resemblances. So in the ultimate of things, resemblances lead to the suggestion that creation is an entity one thing-made by its Creator.

Certain it is that man has something in common with all the beings with which he comes in contact. But these resemblances are by way of analogy rather than of likeness. When, in reply to the Pharisees who had warned our Blessed Lord that "Herod hath a mind to kill Thee," His answer was, :

"Go, tell that fox, behold I cast out devils, and do cures today and tomorrow and the third day I am consummated."

This, certainly, does not suggest a structural identity between the man and the fox, but rather shows that Herod had the slyness of the fox. These resemblances begin and end in the fact that the fox by natural instinct is sly and that Herod by lacking moral integrity practiced craft ; he pretended to one purpose and worked to promote another.

St Gregory the Great has given us a superb vision of the oneness of creation with its crowning glory, the human race, and the resemblances between man and all creatures below him, as it lay in the mind of the Almighty, when "God saw that it was good." Man was made a conscious being endowed with intelligence and free will and God looked down upon him, who alone, could consciously and freely pay Him homage: "This being will

have something in common with all inferior creatures. He will have being in common with the mineral world, life in common with the plants, sensation in common with the animals, intelligence in common with the angels."

In his intelligence, man has no resemblance—nothing in common with the beasts—but rather with those creatures of God that are not of the earth, earthy. In all this, there is not a crumb of comfort for evolutionists. For the resemblances of man to the beings that are separated from him by his gift of self-consciousness, do not sustain the contention of the evolutionist, that similarity of structure proves man to be a brother of the anthropoid. It is not in his physical structure that the radical separation between man and animals lies, but rather in man's higher endowment.

However, the structural differences have been scientifically worked out by anthropologists—among them St. George Mivart, Ranke, Quatrefages, and O. Walkhoff, from whom we quote:

"The radical difference goes so far that it is possible to determine analytically, from any X-ray photograph of a frontal section, and even from any complete piece of bone, whether it belonged to a man or an ape: in other words, whether its owner walked upright or not."

This being the scientific conclusion, we may say that although in common with animals, men breathe, eat, sleep, and propagate their kind, these resemblances do not prove that the human race has sprung from the monkey. Furthermore, since no animal has been found with evidence of a language—even though it is their common inheritance to make sounds—nor one which shows signs of abstract reasoning, the whole question of structural resemblances may be dismissed as giving not the slightest proof that man and brute have one and the same root.

Earth's History of Man

To have a little knowledge of what science has to say of the advent of mankind upon this earth of ours, is useful when Campaigning for Christ. For the man in the street is filled with an inflated notion that it is certainly known that millions

of years have been taken up in the development of the human race. This notion is further extended to the hazy imagining of a time when man shall be other than he is today, a race of supermen. He reads of the "*Old Human Relic-Fossilized Skull of Man Who Lived Millions of Years Ago*" without the slightest idea of questioning the sanity of the declaration. Even though he reads below the headline that the time of civilization to which the find is more or less distinctly accredited, is placed at two or three thousand years ago, instead of two or three million, the notion of those primitive men who walked on two feet remains a constant factor in his mind. A few millions of years, more or less, does not in the least interfere with the reality of his mental picture. He continues to think as he did before, and strange to say, the less he believes in the existence of God, the more credit he gives to these preposterous notions.

Sober science, speaking broadly, tells us of four great periods in the earth's formation, in which plant and animal life is found—ranging all the way from unicellular life (protozoa and proto-phyta), to fishes, reptiles, amphibians, mammals, and man. These four periods are designated as the primary, secondary, tertiary and quaternary periods. We present a diagram of two

EPOCHS		LIFE	
QUATERNARY	Alluvial or Post Glacial	Written History Rise of World Civilization	AGE OF MAN
	Pleistocene	Period Glaciation Extinction of Great Mammals	
TERTIARY	Pliocene	Time when Evolutionists Assume Transformation of Man-Ape to Man.	AGE OF MAMMALS
	Miocene	Mammals	
	Oligocene	Mammals	
	Eocene	Archaic Mammals	

of them, the quaternary and tertiary periods, and their divisions. One of the strongest defenses of Adam as the beginning of the human race against the ape theory is that the fossil remains of man have been found only in the quaternary period, that is, never below it.

It will be noted that in the quaternary period is the time in which we live—the Age of Man. It is beyond question that whenever and wherever, the remains of man are found, there he is found to be a fully developed man.

Consequently, if the evolutionary theory is to be sustained by material data, it is below the quaternary period of the earth's formation—in that of the pliocene epoch of the tertiary period—that the half-ape, half-man remains should be found. Yet, no such fossil structure has been found in any part of the tertiary period. "Thar aint no sich animile."

Of course, a theory may be held to, in spite of the lack of facts, but since the high priests of human evolution have in one way or another acknowledged their bankruptcy as to facts for the descent of man, it surely is unscientific to assert as Bolsche does (*Evolution of Man*, Chicago, 1913, p. 17):

"And yet man lived even in the Tertiary period."—— "No song, no heroic story, gives any information about him." With pathos, Bolsche continues and with triumph he concludes: "But where the voice of tradition, the chronicles of conscious humanity are silent there we find witnesses that speak to us—the stones!"

Eoliths

These stones are called Eoliths, and they are, by those desiring proof of our monkey origin, presumed to have been manufactured by the "eolithic man" as tools of offense and defence. But alas for *those stones*, and for those who would have hammered their way up the rude path to humanity if they had had a hammer, or even if they had had existence, *those stones*, and eolithic men, have been snatched away from the grasp of the hand of the Bolsches and the other theorists who

make facts out of fancies. For Obermaier, Breuil, Boule, de Lapparent and other scientists have found *these stones* to be mere chips that were broken off of the rock by the settling of the strata and which were formed into the shape of tools, in which they are found—a mere natural phenomenon and not a surprising work of human hands for human purposes.

Experiments have shown that pieces of stone struck violently by the teeth of machinery used in the processes of manufacturing cement, often come out with the features of these eoliths. So that, all things being considered, it is not in line with right reason to believe the songs and stories of those who would make us acquainted with those tertiary heroes who laid down the foundation of our civilization.

Biogenetic Law

Another theory made popular by Haeckel and exploded by scientific tests, comes up now and again, from our street-corner questioners: "Well, if you reject evolution, tell us how you account for the *fact* that the embryo of man passes through a worm stage, a fish stage and so on through a dozen changes into a monkey stage, before it reaches a human stage of development?" To answer this, we first assert that a right system of thought, grounded upon the basis of reason, never denies a moral, an intellectual, or a material fact—there is always room within the truth for all the facts in creation. Then, we emphasize the point that no fact has ever been known to deny the existence of God as the Creator of the human race. So the first thing necessary to keep a right mind as to the use of *facts*, is to have goodwill, the next thing is to make sure of the "fact" being a *fact*. But, with those scientists who are atheists and who have bad will a fact is easily made to sustain a bad argument and a bad argument may be extended into a bad series with a false conclusion at the end of the chain. For example—the human being is the product of the biogenetic law, that is to say "the develop-

ment of the individual is a brief recapitulation of the development of the race." How should the man in the street know that the sponsors of this "law" would have him believe that at the beginning of the nine-months period there is in fact no human embryo, but a sort of embryonic worm, which becomes a fish, and then other animals, by one change after another, up to the monkey stage; and that only at birth does the human child make its evolution complete.

Surely, for a belief in such a monstrosity, one should have atheism to start with, bad will to go on with, and confusion all along. Only sin or madness could devise such a law, and only sin or madness could accept its mandates.

But mental preservation was not enough to satisfy the Socialist God — Haeckel. In order to lodge this mental disease in the popular mind, he put out his time-worn tricks of fake diagrams to enforce the false assumptions of the "biogenetic law." But this was too brazen a "proof," and it led to a revolt from the leading scientists of Europe, who exposed this "proof" and practically denied the "law."

Prof. Kellogg, no doubt, voices the scientific viewpoint with regard to the "biogenetic law" as a "discredited theory," being "chiefly conspicuous now as a skeleton on which to hang innumerable exceptions." Continuing, we quote:

"The recapitulation theory is mostly wrong; and what is right in it is mostly covered up by the wrong part, that few biologists longer have any confidence in discovering the right."—(Evolution and Adaptation, N. Y., 1903, p. 18-21).

Even so, the educated enemies of Christ still find the "biogenetic law" a useful club with which to beat true science and the love of God.

Blood Relations

Another exploded theory that still does service among those who seem more interested in overthrowing the belief in special creation than in advancing the cause of science, is that of the

chemico-physiological identity of the blood of man and ape. It filters down to the unscientific but ambitious populace as the "blood test," which gives proof of the relation of ape and man.

By inoculating the blood of one creature into the veins of another, Dr. Friedenthal of Berlin found that the experiment often proved fatal. However, there was glee amongst the Philistines when it was discovered that the blood of the man and the ape mixed so harmoniously that Bolsche triumphantly exclaimed "The boundaries of antagonism have been crossed." While the newsmongers took up the cry—"The monkey and the man are blood relations."

Just here, the facts in the case create an insuperable trouble with the theory. By far too many *boundaries* have been crossed. Too many blood relations prove no blood relations at all between the man and the monkey. Only one kind of monkey test was wanted—the anthropoid. Lo and behold! man's blood will mix harmoniously with eighteen species of apes.

Worse and more of it! for the blood of man will also mix harmoniously with the blood of the sheep, the goat and the horse, to boot. So it is that the facts in the case utterly outface the theory.

Alfred W. McCann (God or Gorilla?) facetiously remarks, if a blood test why not a milk test? "The milk of an ass is nearest in resemblance to human milk." Mayhap, it was the asses' milk that "fed up" the evolutionist theorists.

Missing Links

With the backing of the highest authorities it may be set down that the fossil remains of mammals, such as we know them today, have been found in the tertiary period. Not so with man; his fossil remains have never been found in the tertiary strata.

Furthermore, no fossil remains of any creature that may rightly be called the ancestor of man have ever been found in the tertiary period. So the simple truth is that man and man's

fossil remains appear only in the quaternary period—that he himself and his fossil remains appear always as a full-fledged man.

Evidently in a sportive mood, rather than to show their belief in the monkey origin of the race, there were present at the Fifth International Congress of Zoologists (Berlin 1901) two young chimpanzees, perhaps to welcome their world-kinsfolk. The story is told by Rev. Erich Wassman, S. J., (*Modern Biology*, pp. 479-480):

"The two little apes grinned at us with cheerful confidence as if they were fully convinced that we believed in the theory of evolution, and would like to invite us to shake hands in recognition of the bond existing between us. But I thought to myself: 'No, my dear little creatures, thank God, we have not yet come to that.'"

Yet, those who have no place for God in their philosophy, are greatly in need of a monkey-man who will thrust Adam out of court. So the up-to-date man digs furiously for the missing link to mend a missing chain. Alas and alack, if only he could find a link, he might find the chain to which the link belongs. No, positively, it were too out-of-date, too medievalistic, to accept God's word for it, as Catholics do, that man is a special creation. Too bad, that the facts are on the Catholic side of the issue! A link must be found!

Ah, he, she, or it, has been found! So we shall ask Prof. Conklin to introduce the first and foremost of our fossil remains-ancestors to the man in the street, with the hope that he will have his common sense with him.

"About half a million years ago the immediate progenitors of man appeared on earth. The earliest man-like fossil so far discovered is the Ape-man, *Pithecanthropus erectus*, of Java." (*Princeton Lectures*).

In view of the fact that something like ten or twelve thousand years is given as the longest time that may be assigned to the life of the human race, upon this earth, by those reasoners who rely upon real, scientific data thus far discovered, it really matters little if an extravagant fancy sets it down as a half bil-

lion instead of a half million. One time is as useless in fact as the other, and it matters little *how* wrong we are, if we *are* wrong.

This *standing straight* monkey-man—Pithecanthropus—is often called the Trinal Man in honor of Trinal, Java, where his fossil remains were found. It is from *four* “finds” that the precious fellow-man, Pithecanthropus, is ideally made up—a small piece of calvarium, a piece of a left thigh bone and two molar teeth. These have been assembled together into a brother-of-us-all by Professor McGregor, who was good enough to make him up for Prof. Osborn’s exhibit in the Hall of the Age of Man. In Belgium they have the same “Brother” made up a different way—very pious and heavily bearded. But in America our neo-Pagans don’t like their “Pithy” that way, for the less hair the less religion.

However, among those best able to decide there is no agreement as to whether the four bones found belong to one and the same animal—they were discovered many feet apart during a year’s diggings. Schwalbe, Klattsch, Macnamarra, Kohbrugge and Virchow, say the piece of skull bone is “apelike.” Bermuller says that as the thigh-bone resembles the femur of the ape (Hylobates) it cannot rightly be called erectus. These bones, says, Branco, having been found in the pleistocene epoch of the quaternary period, are consequently contemporaneous with man. John Lubbock (Lord Avebury) regrets that the bones “are not more complete, but they certainly belong either to a very large gibbon or a very small man.” When at the International Congress of Zoologists, Leyden, Belgium, Eugene Dubois, the discoverer of these bones, brought forth his pithecanthropus erectus, the chairman of that body—Virchow—gave his decided opinion: That as it is a human thigh-bone, a chimpanzee or a gibbon’s skull, and as the fragments were picked up far apart in the course of a year, the : “Trinal man” could not be a compound of a monkey and a man.

In the street, we stress the fact that this "missing link" was discredited when it was first exhibited. Yet it is still doing its deadly work of disordering minds in some college text books and in the New York American Museum of Natural History. But most far-reaching in bringing down to degradation the popular belief in the origin of the race, is the propaganda of the Socialist-Communists, whose vulgarity passes all the restraints of public decency: "The theory of evolution leaves no place in the universe for the Supernatural to roost." These radicals appreciate the fact that in their campaign of "smashing orthodoxy" there is no better substitute for Adam as the progenitor of the race, than the fake *Pithecanthropus erectus*. We quote from a *Study Course in Socialism* by J. E. Sinclair, which tells of the end this creature is made to serve:

"The bones of this knobby skulled man; *Pithecanthropus* is what they have christened him. This means monkey-man. He looks like a gibbon but he looks also strikingly like the Neander Valley folks. He looks much less like us than the ice-age people did. He is down on a lower round of the ladder. *Pithecanthropus*, my poor fellow, with your monkey face and your half human skull space, you have served the gibbon and us with a common ancestry. You have also helped smash orthodoxy with your long thigh bone."—(International Socialist Review, Chicago, Feb. 1914).

Nobody has surpassed Prof. Charles R. Knight in the verbal reconstruction of a missing link, but then as Sir Neanderthal is some half million years *closer* to us than Sir Pithy, a closer acquaintance with him should lead to greater intimacy. We quote:

"As he stands before us all in his primeval shagginess, grasping his heavy wooded spear in the moonlight he thrills us. This is our ancestor; this is the creature from whom we evolved; this thing is bone of our bone, flesh of our flesh. We are stirred by his passions, urged on by his nameless instincts. Forty thousand years separate us from him. But millions of years separate us from still lower animals. He stands close to us—this cunning, fighting, ferocious Neanderthal man"—(Popular Science Monthly, June, 1921).

There is not merely one of him, but a whole Neanderthal race. The first creature was visualized from a portion of a skeleton unearthed in a Neanderthal ravine in Dusseldorf, Rhenish

Prussia. Then a whole group was made from bones found in Belgium, in Croatia and in France, and said to be similar to those found in Prussia. So, the Neanderthal race was created. These half-man, intensely vicious-looking creatures, may be seen in picture reproduction in the New York Museum. The leader, spear in hand, with his fellows at the mouth of a cave, is disputing for supremacy against a troop of fierce carnivorous animals coming across the stream.—Given such as these for ancestors, what should be expected of human nature?

The report of the Smithsonian Institute—1913—gives the opinion of Prof. Hrdlicka, after his examination of the Neanderthal—that the chin of one skull, the brain capacity of another, and the shortness of the forearm, leads to the conclusion that these remians are human.

Macnamarra's opinion is that "the Neanderthal skulls—— must be classified as within the limits of variation of the species *homo sapiens*."

Speaking of those bones of the Neanderthal that were found in France, Prof. Sir Bertram C. A. Windle concludes,

"We know not only from the size of their skulls, but from their belief in a future life for the soul, and the implements they manufactured, that they were men."—(Facts and Fancies, p. 125).

Prof. Arthur Keith, anatomist, says, after an extensive investigation:

"We are compelled to admit that men of modern type had been in existence long before the Neanderthal type."—(The Antiquity of Man, 1916).

The self-same story in substance may be told about the Piltdown man and also of the many fossil collections that are designated as the cro-Magon—the cave man.

However, the *missing link* now falls back upon the single authority of a single tooth. It was discovered in our own country—in Nebraska—by Harold Cook, and who shall say that Prof. J. H. McGregor cannot make of it the best looking monkey-man ever, a real live American? Mr. Missing Link is now

a *sub-man*—"Hesperopithecus Haroldcookii." This newborn and newly named American creation is defended by Prof. Osborn as against all comers—in Biblical language. We quote:

"To the violent inuendoes and smug Biblical authority of Messrs. Bryan and McCann I recently replied, in kind, with a quotation from the Bible, 'Speak to earth, and it shall answer thee.' Nature promptly accepted the challenge. Last week, in Mr. Bryan's native State of Nebraska, there was unearthed a single tooth of a high order of primate. After forty years of careful study and comparison, utilizing all the resources of our great museum, I can definitely announce that this tooth belonged to a primate midway between the higher anthropoid apes and man. This evidence conclusively proves that the anthropoidal apes reached the American continent. We have called this ancient sub-man Hesperopithecus Haroldcookii."

This definite announcement by Prof. Osborn that the long-lost missing link has been found in the Nebraska tooth, has been hailed with an hilarity quite becoming to its broadcasting by Prof. Francis P. LeBuffe, S. J. We quote:

"Think of it! One tooth, forty hours study and lo! a new, unheard-of, unimagined race of sub-man, dubbed quite properly with a sesquipedalian sonorous name, is born full-fledged from the fertile brain of the professor, even as Minerva sprang full-panoplied from the head of Jupiter! Dear great-great-grandfather Hesperopithecus Haroldcookii, your extant children greet your long-lost toothsome self!"

Of course, we do not pretend to any first-hand knowledge regarding this all-important matter of the all-significant tooth, but we note that it vexed the spirit of the scientists who attended a recent meeting of the Zoological Society of London, and that they reported against the recommendation of Prof. Elliot Smith, that the Fellows declare the tooth as belonging to a creature between man and ape. We note, too, that it was Dr. Smith Woodward of the British Museum who defeated the proposal, and that he did so by suggesting the equal probability that the tooth belonged to a bear.

If it be asked why all these alleged missing links are ridiculously discredited, the scientific reply has been given in one word by the late Prof. Dwight (Harvard):

"There is no even plausible line of ascent to the body of man"—(Thoughts of a Catholic Anatomist," p. 241).

Recently Prof. William Bateson (Toronto), gave it as his opinion that the theory of lost species is not at all convincing:

"If we try to trace back the origin of our domesticated animals and plants, we can scarcely ever point to a single wild species as the probable progenitor. To invoke the hypothetical excuse of lost species provides a poor escape from the difficulty."—"Science" Jan. 1922).

Since Prof. Virchow swept the entire accumulation of supposititious data upon the subject of evolution from off the scientific board nothing has been dug up materially or mentally to dispute his pronouncement:

"No one has ever found the skull of an ape or man-ape that had a human possessor. WE DARE NOT TEACH, AND WE DARE NOT CLAIM IT AS AN ACHIEVEMENT OF SCIENCE, THAT MAN HAS DESCENDED FROM THE APE OR ANY OTHER ANIMAL."

So much for the sober opinion of scientific men as against those propagandists who fight for a lost cause by fanciful developments in the moonlight of their shaggy and fierce half-brothers, and who make perfervid appeals to the credulous that :

"Not until the heart is stilled forever will the rhythmic tide of evolution cease to flow."

Indeed, there is some little hope that this particular brand of scientific heresy is on the wane. Prof. Conklin seems somewhat to be relenting:

"In bodily evolution man has made no very marked progress during the last 20,000 years at least."—Yale Review, July, 1922).

Prof. Lull also has given up the notion that evolution is improving the race, but his suggestion for human betterment utterly denies that a man is his brother's keeper:

"Man's physical evolution has virtually ceased, but in so far as any change is being effected, it is largely retrogressive. Such changes are: Reduction of hair and teeth, and of hand skill; and dulling of the sense of sight, smell and hearing upon which active creatures depend so largely for safety. That sort of charity which fosters the physically, mentally and morally feeble, is thus contrary to the law of natural selection, must also in the long run have an adverse effect upon the race."—(Organic Evolution, p. 685).

Here then is the scheme now brewing in the world, to evade the consequences of race-degeneracy,—more degeneracy! Char-

ity for the sinner, for the halt, the deaf and the blind, must be suppressed. It shall be done by "selective breeding." This Godless method has been worked out by Prof. Conklin in "~~H~~eredity and Environment In the Development of Man." One may see the trail of the serpent over many a piece of legislation, for *selective breeding* has been gaining entrance to the public mind as the belief in the brute origin of man has been weakening.

Since the advocates of a mechanistic theory of life have come to the end of their tether, so far as the teaching of human evolution is involved, it may be presumed that the time is not far distant when many a man now wedded to this theory of evolution shall smile at his sometime credulity.

"There was an ape in the days that were earlier;
Centuries passed, and his hair became curlier;
Centuries more gave a thumb to his wrist,—
Then he was Man,—and an evolutionist."

The safety of the race, as of the individual, all comes back to the ground of Religion. It is only when the generality of men are grounded in the belief that they are without fail the children of a Heavenly Father, that the vile and beastly proposals of the materialistic and pessimistic philosophers will be set down for what they are—irrational and immoral. God-fearing and God-loving men have one answer and one only, to proposals for improving the human race by committing crimes against it, we shall obey God rather than men.

When Campaigning for Christ, our concern is that the conclusions of sound science may be lodged in the public mind, and that the natural line that separates man from the animal may be clearly seen. This strict line is a rational and moral one, and confusion here is a stumbling block before the door of God's Church.

The animal needs not to work out his own perfection—nature does that for him. But man, having been given a perfect spiritual design by Almighty God, must consciously work out his spiritual nature, his moral character—to perfection, with his gifts

of reason and free will. So man's nature is that of the animal plus a personal consciousness, which endures forever. Here lies the difference and in it there is all the difference between a place on the earth, earthy, and a state of immortal joy or condemnation.

But religion is the road to heaven, and every single human being, of one color or another, of this race or of that, bond or free, rich or poor, high or low, physically strong or weak, has an equal opportunity of taking up the cross of Christ and of winning a perfect love for God. God Himself has promised that no man shall be tempted beyond his power of endurance.

From true science we may learn of God's perfect work, that the animals were made perfect, and that it is not their part to perfect themselves:

"We find not one defective in its members" —(Current Opinion, Feb. 1922).

Since animals have no moral nature their possibilities are neither moral nor immoral—they are simply non-moral, neither right nor wrong in the sense of sin or crime. Being non-moral by nature, animals do whatsoever they do naturally or instinctively.

So different is it with man! Being made in the image of God, man from natural reason is made aware of three basic divisions—God, himself, and all things else. He is free to will, to imagine, to determine, to invent, to construct—to obey or to disobey the law by which he is bound to his Maker.

With these basic truths held firmly in mind, the intellectual cannonading of pseudo-scientists, directed by atheist forces, can never break down the conviction of the man in the street, that God is not mocked. For the simple truth is, that the origin of man as set down in the Book of Genesis holds its own against all comers.

We were made by a direct act of God—there is no evidence to the contrary.

God made the body of man and endowed it with a two-fold life, physical and spiritual, and there is no data to prove that man was slowly evolved from the monkey.

God made for Adam a "helper like himself"—Eve, and the first woman, Eve, is the mother of the race, as Adam is the father of the race.

God made the beasts of the earth—each according to his kind, giving man dominion over them, with right to dispose and to utilize freely.

We are descendants of Adam and we inherit the evil effects of his disobedience. We are begotten in the sin of our first parents and we suffer and die in consequence of Adam's sin against God.

All the bad in the world, man has himself made. God made man just and He breathed into him a soul, glorious and immortal.

This is the truth which in Campaigning for Christ we make plain—that no link is missing between man and brute; that man is not an evolution from the lower orders of creation; that human nature is distinct in kind from the nature of the lower animals; that this is so because God made it to be so. This is the Truth which devotees of evolutionary absurdities attempt to destroy. These are the facts which materialists gratuitously deny. But human nature changes only as we put off the sin of Adam by buckling on the armor of Light.

JEWS

CHAPTER VII

In our street audiences Jews are always to be found. They listen skeptically and are ever ready to ask questions, evidently not so much with the desire for information as for the sake of argument. In answering them our intention is to keep close to Old Testament history in an effort to make it plain (having also



David Goldstein In Action On A Sunny Sunday Afternoon On Boston Common.

in view the other non-Christians in our audience) that by their conversion to Christianity, Jews do not deny their belief in one God, nor in the Ten Commandments. They do not deny the Divine Revelations given to the sons of Abraham in the days of old. Rather in such conversions there is a positive recognition that the prophecies were fulfilled in their due time; that the Messiah came and founded His Kingdom of Heaven here in this world; that the center of the government of Christ's Kingdom is in Rome with the Pope as His vicar on earth. We emphasize the fact that it is a privilege for us to be allowed to echo on the streets of America, the Roman Pontiff's appeal that the Jews of today be brought into the Church of Christ and we point out that the Church takes the self-same attitude towards the Jews as did Jesus towards those of His day:

"Jerusalem, Jerusalem, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not!"—(Matt. XXIII-37).

The Messiah wanted to save them—the Church wants to save them.

Yet, there is a wide difference between the Jews then and the Jews now. The Jews of old had the true religion that was to be fulfilled by the advent of the Messiah. Today they have but fragments of God's Law.

Because natural reason compels a belief in one God, it is logically clear that there can be but one true religion—God made—at any one time. It is historically clear that the Jewish religion was a revealed religion, that it was the fore-runner—the prefiguration—of the religion of Christ. In the passage from the Old Law to the New, the priests were commissioned to carry forward to the whole world the justice of the Mosaic Law which was at first placed within the keeping of the Priesthood of Israel, but at the coming of Christ the law of love, of Christian charity, was added to the law of justice. The supernatural religion of Christ was to be extended and expanded to the ultimate confines of the earth. Consequently, the one Church established

by God to serve and to save the children of all the world, is the Universal, the Catholic Church.

No savage tribe has ever been found destitute of natural religion. This is a good proof that God made man to know Him, to love Him and to serve Him. Of these man-made religions that diverge more or less from the true religion of the Cross, we have had no need to make comment. Suffice it to say that heresies are in constant flux and flow; they come and go while the doctrine of Christ ever remains substantially the same in dogmatic understanding and in moral requirements.

So direct a setting forth of the claim of the Catholic Church to every man under the sun, gives pause to many a mind in our audience. To those who know the Church only superficially, She often seems foreign and un-American. Even some Catholics think that it requires "courage" to claim frankly the one fold for the One Shepherd. From the Jew it takes away something that he still believes to be exclusively his own, and leaves him almost nothing. Even if, as is usually the case with the Jewish questioner, he no longer gives to God public worship, he is stubbornly imbued with the idea that his is a vastly superior race.

He is told, with Christian charity, that he is, what he knows himself to be, a wanderer over the face of the earth. In punishment for Israel's transgressions the Holy City was destroyed, and no place of worship was left to the Jews. Just as Adam had freely denied the gift of perfect life, so did a vast body of the sons of Abraham deny God's perfect gift, by their refusal to carry the Cross of Salvation to the whole human race. Obviously, these Jews of old who accepted Christ and Him crucified, were the true sons of the Old Law.

Yet, withal, the true Christian has an especial place in his heart for the Jews of the present day. As his fate is world-wide in its tragedy, so is the Church world-wide in her sympathy, and surely it is in the finding and in the bringing back of the lost sheep that most pleasure is given to our Heavenly Father.

The number of Jews in the world is estimated to be 15,518,789, divided as follows:

Estimated Jewish Population of the World by Continents
(Jewish Year Book, 1923-4)

		per cent.
Europe	10,536,755	67.8
North and South America	3,850,122	24.8
Asia	599,581	3.8
Africa	508,295	3.4
Australasia	23,0452
Total	15,518,789	100.00

Jewish Population of America
(Jewish Year Book)

United States	3,600,000	Argentina	100,000
Alaska	500	Brazil	3,000
Porto Rico	200	Chile	3,300
Canada	126,196	Curacao	565
Jamaica	1,250	Surinam	778
Mexico	8,972	Uruguay	150
Cuba	4,000	Venezuela	411
Total N.A. & W. Ind.	3,741,918	South & Cent. America	108,204

From the report of the United States Bureau of the Census, Religious Bodies, 1916, it may be seen that only a small percentage of Jews worship in public. There are but 886 specific Jewish church edifices and there are 833 halls used as places of worship. The 1901 Jewish organizations reported (1916) a total of 357,135 members—"seat holders, contributors and others" being designated as members.

The Union of American Hebrew Congregations, regretting that the synagogue has lost its hold upon Jews, says: "There are said to be 1,000 synagogues in the United States. The average seating capacity is below 200. There cannot, therefore, be more than 200,000 synagogued Jews. What becomes of the rest, 2,800,000?"—(The American Israelite, Cinn., O., Feb. 15, 1923).

The "Yom Kippur Jew," as he is popularly known, goes to worship on one day in the year—the Day of Atonement. On

that day the estimate, said to be rather exaggerated, is that one half of the Jews in New York City attend divine worship.

There is a rather general agreement among the Jews of today in their concept of God—they believe in the unity of God, in the inspiration of the Old Testament, especially the five books of Moses, and in general worship in the synagogue. They lay claims to no binding creed. We quote the Government Census Report (Religious Bodies, Washington 1916) :

"There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, local or general. The religious life of the Jews centers about certain ceremonials and liturgies, rather than an expression of faith or belief. The 'law' is a law of observances rather than a creed."

Consequently amongst the Jews of today, there are "all shades" of religious belief, ranging from "rigid orthodoxy through moderate orthodoxy, conservative and moderate reform on to radicalism."

Broadly classified there are the orthodox and the reform Jews ;—the "Fromm" (pious) Jews and the "enlightened" Jews, the distinction being in the rigidity with which individually they hold to the observance of ceremonial prescriptions.

The reform Jews established their first synagogue in Hamburg in 1818. They are found mainly in the Western World. Those men of Jewish birth who have been educated in the schools, colleges, and universities of the English-speaking countries,—who have not abandoned their belief in God—are invariably sympathetic, if not affiliated, with the reform element.

The Jews have no central authoritative organization—no Sanhedrin as in pre-Christian days—to decide the meaning of the Law. Each synagogue is independent of every other—a law unto itself. No two organizations are said to be in precise agreement as to the interpretation of the Law of Moses and the sacred traditions. Yet there is a clear line of cleavage between the orthodox and the reform Jews. The Orthodox—not the reform Jews—essay to make binding every command of the written law of the Pentateuch. They want a return to Jerusalem—

the rebuilding of the temple and the reinstitution of the sacrifices under the ministration of the descendants of Aaron. There in the Holy City they want to await the coming of the Messianic Age, the coming of a personal Messiah.

The reform Jew holds to the belief in the Messianic Age while he rejects the belief in a personal Messiah. This distinction is well understood among those Jews who interest themselves in the subject. However, we present some little evidence to fortify those who mayhap shall come in contact with those Jews who have not acquainted themselves with this point of vital distinction with regard to the belief of their compatriots. We quote a notable "Amoriam"—Rabbi Jochanan :

"It is only with the coming of the Messiah and the establishment of the Messianic Kingdom that the purpose of creation will be accomplished."—(Rome and Jerusalem, p. 51).

Indeed, the very heart of the prayers of the orthodox Jews, all over the world, is for the coming of the Anointed One, the Messiah. Twice every year on Rosh Hashana (New Year's) and Yom Kippur (Day of Atonement) this urgent appeal is sent forth to the throne of Almighty God :

"Give Thy glory, O Lord, unto Thy people, . . . a flourishing horn to David Thy servant, and a clear, shining light unto the son of Jesse, Thine anointed (Messiah) speedily in our days."

Since the reform Jews have in belief departed from the central hope of Judaism, they have abolished all prayers for the coming of a personal Messiah. We have before us "Israel's Religion; A Catechism for Sabbath Schools" (Rabbi J. S. Goldammer, Ph.D., N. Y., 1901) which gives evidence of the departure of the modernized Jew from the belief in a personal Messiah. Only one question in this Catechism deals with this doctrine. It is the last one in the book :

Q: What do we understand by the Messiah?

We hope constantly that there will come a time when all men on earth will worship the one God; when all men will be united into one brotherhood; and peace and happiness will prevail over the whole earth. Such a time we call the time of the Messiah. To bring about such a time is the principal mission of Israel's religion.

Modernized Judaism

There are various and conflicting opinions as to the Messianic Age. Not a few of these reformers believe that the Messianic Age is that in which we now live.

In "Rome and Jerusalem; A Study of the Jewish Nation." by Moses Hess (p. 138, N. Y. 1918) the author holds the opinion that "The Messianic era is the present age, which began to germinate with the teachings of Spinoza, and finally came into historical existence with the French Revolution. With the French Revolution, there began the regeneration of those nations which had acquired their national historical religion only through the influence of Judaism."

The modernistic influences that are at work against the religious belief of the Jew, is causing some of their most discerning leaders to question whether the Jew can resist the forces of assimilation from within, and from without, that threaten his stability, even though he has held his identity against 2,000 years of dispersion and persecution. A reformer himself, Rabbi Stephen Wise, has written a series of articles telling of the inroads that Christian Science is making upon the belief of the Jew. He deplores the circumstance that 70,000 Jews in New York City alone, are reported to have been induced to depart from the faith of their fathers, thus giving credit to the claims of this new religion. To counteract this influence, a new cult has been announced, under the leadership of Rabbi Morris Lichenstein of New York: "Jewish Science" that teaches no hell, no heaven, no fear of God, a disbelief in doctors of all schools, and healing by prayer.

After all, this Christian Science incident is rather slight in its effect when compared with other influences that are playing upon the Jew in his American environment.

The most direct influence in causing the Jew to abandon his faith is found in his school life. The Cheder (Jewish school) is a vanishing quantity. Hence the result of modern education upon the American Jew's faith is to separate him from "the cul-

ture of the East European, the kernel of which is religious—belief in God.” In *The Jews of Today*, Dr. Arthur Rupp (N. Y., 1913) ascribes to modern secular education the chief place in causing “the ferment in the spiritual life of the Jews.” It “de Judaizes them” since “at bottom” it is anti-religious. This author in reviewing “the processes of disruption in the present day”, and in showing that “the structure of Judaism, once so solid is crumbling away before our very eyes” presents the following chart. Dr. Rupp divides the twelve million of Jewry—the assumed number of Jews in the world (1913)—in a way that gives at a glance the effect which he alleges modernism has upon his people.

THE FOUR SECTIONS OF JEWRY.

Number	Typical Representatives	Economic Condition	Religious Outlook.	Education	Birth-rate per 1,000 souls	Percentage of Mixed Marriages	Conversions annually per 10,000 souls
Six millions.	The great mass of Jews in Russia and Galicia.	Workmen artisans and shopkeepers without means—and of uncertain livelihood.	Orthodox.	Cheder.	30-40	0-2	0-2
Three millions.	Settlers in England and America, Roumanian Jews.	Artisans and merchants with modest but settled income.	Liberal.	Jewish elementary schools.	25-30	2-10	2-5
Two millions.	The mass of German Jews.	Well-to-do Bourgeoisie.	Free-thinking.	Christian elementary and secondary schools.	20-25	10-30	5-15
One million.	Rich Jews and Jews of University Education in all the big towns.	Wealthy Bourgeoisie.	Agnostic.	Public School and University.	15-20	30-50	15-40

Socialism

The *relatively* large number of Hebrews in the Socialist-Communist movement is very strong proof that the fears of those Jews who are working to save Jewry, are not unfounded. The best of these Hebrew Socialists are agnostics. The worst are extreme materialists.

We set down what some of these Hebrew Communist-Socialists are doing. We do not mention the certain havoc they are working within Jewry, but rather we call attention to the prominent part they are playing in the world, in their attempt to overthrow Christian civilization—paying particular heed to their revolutionary activities upon the sociological field of America.

Two of the foremost managers of things Socialistic are Morris Hillquit of New York and Victor L. Berger of Milwaukee. More responsible than any others, are these two men for the adoption of that treasonable St. Louis platform, just after our country had entered the World War. This program had for its objective a revolution here at home while our boys were fighting for the stability and integrity of nations on the fields of France and Flanders. Perhaps the ablest Hebrew intellect and the severest disciplinarian who has played a prominent part in the Socialist movement of America was Daniel De Leon, once lecturer on international law in Columbia University. He was the life of the Socialist Labor Party and the editor of its official organ, *The People*. Then there is Mrs. Rose Pastor Stokes, a sort of an American edition of Rosa Luxemburg of Germany. She is what is known as a "left winger" in the Radical movement.

Another proof of Hebrew leadership within the anti-national forces is the election to public office on Socialist tickets, of Congressman Victor L. Berger of Milwaukee, twice unseated by Congress, Congressman Meyer London and Judge Jacob Pan-

ken, in New York City, while of the several Assemblymen "ousted" from the Albany Legislature, the larger number were Hebrews.

They are in control of the anti-national press. The leading Socialist daily—"The Forwards"—published in Yiddish—"the biggest Jewish publication in the world"—has a daily circulation of more than 200,000 copies. Its influence is not, however, confined to those speaking a foreign tongue. It was the financial backbone of "*The New York Call*"—a daily published in English. But this was not the extent of *The Forwards* power over the Socialist Party. Its total gift during the past twelve years of \$312,560.00 to the Socialist Party, has caused *The Forwards* to be hailed as "The National Guardian of Socialism" (N. Y. Call, April 23, 1922).

But the dominance of Socialist politics and press is not the full sum of Hebrew influence upon American life. The strongest out-and-out Socialist Trade Unions of national proportions are predominantly Hebrew—The Amalgamated Clothing Workers and the International Ladies' Garment Workers Unions being the largest of them. There are also numerous other organizations, amongst them The Workmen's Circle and the Poale Zion, fraternal and Zionist in character. Together with the Trade Unions named above, these several societies have practically sustained the Rand School of Socialism and also a school of the most radical type, The Ferrer Modern School. Besides, Hebrews dominate the Socialist and Communist children and youth movements organized primarily to carry on "a systematic agitation within the capitalist public schools." They designate themselves by the Yiddish name "Yipsels," concocted from the initials of their official Young People's Socialist League.

Besides the Hebrews found within these organizations there are others who are being rapidly gathered within the Revolutionary camp. They are those to whom the father of modern Zionism, Dr. Theodor Herzl referred in *The Jewish State* (Lon-

don 1896, p. 18) when he bewailed the "abundance of mediocre intellects" who now "endanger our social position" together with those educated Jews who are "fast becoming Socialist."

Humanly speaking, the task of winning the Jew to the Catholic Faith seems not harder than in the past. In the past, Orthodox Jews utterly refused to give Christianity any consideration. Moreover, those writers who did take up the task of combatting Christainity showed no understanding of what Christians really believe. The inroads that have lately been made into the religious ranks of the Jews may in time open their minds to Christian history and influence. Then the fact of their long centuries of national homelessness, which rather naturally gives some of them the impulse towards internationalism more or less "red," will perhaps, render the Jew subject to the thought of a moral authority quite above and beyond national confines. So a right-about-face from Socialism-Communism would lead Jews back to religion—not to the Old Law but to the Law fulfilled—the sacrifice of the Cross. Thus their internationalism, now so dangerous to the stability of nations, would be lifted above the lurid red of Revolution, up into the Light of the World—to supra-nationalism, to the Catholic Faith. God grant!

The Messiah

Hard indeed is the lot of the Jews—no longer a united religious body; no longer a nation; a people dispersed and despised.

As a people they suffer not for a defense of the truth, but rather as a penalty for the resistance to God's Revelation given into the keeping of the sons of Abraham, who were once God's chosen children. Their Own came unto them and they received Him not. But those few thousands who acknowledged the Messiah went on to glory in the New Testament, while the multitude of the Jews went to lamenting a misfortune they had brought upon themselves. Indeed, just as the betrayal of Christ by

Judas is the individual tragedy of tragedies, so the plight of Israel is the tragedy of tragedies among nations.

It is of very practical importance when Campaigning for Christ to have this ground floor of modern history well in mind, since it is common enough just now, for this, that, or another reform Rabbi to attempt the impossible—to throw off Jewish responsibility for the Crucifixion of Christ—the greatest tragedy the world has ever known. We frequently meet with this historic falsity as it has filtered down to the Jew in the street. Boldly, he wants to know: “How it is that Christians insist upon holding the Jews responsible for the crucifixion of Jesus, when the deed was done by the Romans?”

Yes, the physical execution of Jesus was performed by the Roman soldiery—there is no historic doubt upon that score. But the Roman soldiers were not the moral cause of this dire deed. They were simply the agents of the Jews. The Jews were the principals in this awful injustice. Surely the innocence of our Blessed Lord is so clearly established by the Gospel texts, that common sense is offended by the effort to clear the skirts of the Jewish ecclesiastical court. He was tried before the Jewish court, the Sanhedrin, presided over by Caiphas, the high priest. The Sanhedrin found Jesus guilty of “blasphemy”—of claiming to be the Son of God—and Caiphas condemned Him to death. Christ was then given over to the civil authorities—the Romans—to be crucified.

Nobody may say that it is hatred of the Jews that causes the Christians of our day to insist upon this historic fact, for this indisputable event may be known by one as truly as by another. Neither is the Jew of today guilty of the act of the Jewish court in condemning Jesus to death. He is guilty only, insofar as he will not recognize Jesus as He proved Himself to be—the Messiah.

The testimony of the coming of a Messiah is not only to be found in the Scriptures but it comes down through Jewish

sources also. It is acknowledged in the *Jewish Encyclopedia* (vol. VIII, p 506):

"The idea of a personal Messiah runs through the Old Testament. It is the natural outcome of the prophetic hope."

Whether the many or the few Jews at the time of His coming expected a temporal ruler or a spiritual king, is not the crux of the matter. The Jews of today have the recorded facts to reckon with—in pre-figures, in prophecy and in historic incident. It certainly is a form of blindness that should be overcome by good will, to persist in denying the incidents while one clings to the prophecies.

The belief of the Jews in the Middle Ages and of the Orthodox Jews of today in the advent of the Anointed One—the Messiah, is seen in one of the thirteen articles of Jewish faith compiled by Maimonides, a famous Jewish writer and codifier of oral law, who lived in the 11th century. It affirms the orthodox belief then and today :

"I believe with a perfect faith that the Messiah will come; and although he tarries I await nevertheless every day for his coming."

It was well understood by the Jews that their belief was in a monotheistic God; that they were His chosen children, the guardians of the Old Law to be fulfilled in the coming of a personal Messiah. It was this belief of theirs that differentiated them from the Pagan nations of the earth, all about them.

But now the Jews are separated from all other peoples for other and very different reasons. Their differentiation from Christians is indeed pathetic, since the King of the Jews, the expected of nations, made His advent on earth some 1900 years ago.

In Campaigning for Christ we hope to show the Jew that it is not our Blessed Lord who "tarries," but those of His own nation who have not yet taken up their cross to follow Christ into the New Dispensation.

Genealogy of the Messiah

We propose this difficulty to the Jew: In the event that someone should now put forward a claim to be the Messiah, it would be impossible to establish the validity of such a claim. Even if the man were born in Bethlehem, there are no records extant by which to prove that he is of the Tribe of Juda of the house of David, from which it was foretold the Messiah would come:

God said to David:

"And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I shall establish his kingdom." (2 Kings 7, 12).

We emphasize the strictness with which the genealogical records of the Jews were kept, one reason for this being the prophecy that the Messiah should come from the house of David.

All through apostolic times no one was ever known to question the claim that both the mother of Christ, Mary, and the husband of Mary, Joseph, belonged to the tribe of Juda of the house of David:

"And all went up to be enrolled, every one into his own city. And Joseph also went up to Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child." (Luke II, 3-4-5).

The entire governmental structure of Israel was dependent upon the knowledge of the membership of the several houses. Hence the strictness in keeping the records. The Jewish Encyclopedia should be good testimony upon this point:

"The very existence of Israel into 'houses' presupposes among them the existence of well authenticated genealogies." (Vol. V, p 597).

Since then these genealogical records were not merely a mark of their pride, but a national necessity, it is certain that the destruction of those records is a loss beyond all repair for the Jewish nation.

It is a well established historic fact that all those Jewish genealogical records were destroyed in the days of Herod,—who shall say this was not within God's providence? Who shall say that it was not one of the numerous proofs that the Old Law of justice had run its course and the New Law of love had entered upon its mission of Redemption? Again we quote the Jewish Encyclopedia to show that there is complete accord as to this vital point of history:

"It is asumed that under Herod I, all genealogical rolls kept in the Temple were destroyed. The loss of official genealogies was deeply deplored as a calamity....." (Vol. V, p 597).

But there are no mistakes in God's work! If, indeed, the Messiah had not made His advent before the destruction of the records then not a calamity to the Jewish race merely, but the annihilation of the record of the spiritual inheritance of the race, had been the result.

Certainly the foreknowledge of the house, the place, and the time was necessary to the identification of the Messiah—which is the Greek equivalent of Christ. All this the Old Testament records, while the New Testament records the coming to pass of these prophecies. The New Testament—St. Matthew I,—opens with the genealogy of the Son of David. Likewise a table is given by St. Luke. But now the original records are known no more. So it is pertinent to ask those Jews who still look forward to the coming of the "promised Messiah" how they are going to recognize Him when He does appear. The plain unvarnished truth is that there is no Jew in the world today who is known to be of the house of David. Besides, if the claimant were not born out of place, he surely were born out of date.

But even the loss of the records has not precluded claimants to the Messiahship. All through the centuries since the time of Christ, pseudo-Messiahs have appeared, as St. Matthew (XXIV, 24) predicted they would. Over twenty of these fraudulent persons have arisen to claim the place that alone belongs

to Our Blessed Lord. Yet, so intense, so sincere is the longing of orthodox Jews for the Messiah that each and every one of these impostors has had a following. So late as 1897 Dr. Max Nordau, the vice president of the Basle Zionist Congress, found it advisable to announce that neither he nor the father of modern Zionism, Dr. Theodor Herzl, laid any claim to Messiahship.

This longing for the Messiah Who has come is indeed pathetic! Should it not make a strong appeal to those who know Him and love Him, to work and pray for the spiritual enlightenment of their Jewish neighbors? Campaigners for Christ approach this issue in the spirit of prayer, in the positive belief that the Messiah was born in Bethlehem, the city of David, of the house of David, under the Star of David—the Morgen Dovit. So the Messiah Himself came and the Messianic age began with His coming. Not only do we believe He came in fulfillment of the Sacred Scripture, but we believe also that the Messiah will come again as foretold in Zacharias (XII, 10). Then will the remnant of the Jews know that He is indeed the Saviour, who cried out for those who denied Him: "Father, forgive them, for they know not what they do."

Time of Birth

The reading of the prophecies regarding the time when Christ, the Messiah, would come, should give Jews uneasy thoughts.

It is hard to understand how honest fair minded Jews can reject the testimony of the Gospels with regard to the identity of the Messiah. In the second chapter of Aggeus (Haggai) and in the third chapter of Malachias, it is said that the glory of the second Temple will be greater than the first, that in the second Temple the Messiah will appear—the Lord you seek shall there be seen. So it was into the second Temple that the infant Christ was taken by His Mother, Mary, and placed in the arms of holy Simeon, who was ever "waiting for the consolation of Israel." (Luke 2).

In the Book of Daniel (Ch. IX) the exact time is set down for the coming of the Anointed One. The time, beginning with the decree for the rebuilding of Jerusalem and ending with the slaying of the Messiah is foretold—seventy weeks of years, that is 490 years. As foretold, Christ came, and the seventy weeks of years came to an end at the time of His Crucifixion. He was “slain” and those who denied Him suffered by the destruction of “the city and the sanctuary.” Titus destroyed this, the second Temple, in the year 70 A. D., and the Jews have never been able to rebuild. The abomination of desolation still makes moan, giving testimony of the truth of the prophecy—that is not yet passed—for, it “shall continue” as predicted in the Testament of the Jews until “the end.”

Again, as regards the time, there is in the 49th Chapter of the Book of Genesis the prophecy plainly foretelling that the Messiah—the “expected of nations” would come at the time when “the sceptre” of national independence shall have been “taken away from Juda.”

That the sceptre had been taken away from Juda before the birth of our Lord, is a matter of history; that it has never been regained by the Jews is current knowledge. But the recent attempt of some Jews in America to compel the officials of the Boston Public Library to remove a panel from a series of Sargent's paintings depicting religious history in allegory, gives plain testimony to the denial by the Jews of the prophetic truths of their own Sacred Scriptures.

Surely the time must come when many Jews shall no longer refuse to see that the prophecies in the Old Testament were and are fulfilled to the letter of the Law.

Place of Birth

The Wise Men from the East found the infant Jesus with His mother, Mary, in Bethlehem, the city of David. Bethlehem is heralded in the Old Testament as the city of Judea from

which the ruler of Israel, the Messiah, was to come.—Micneas V, 2—Matt. II, 6).

No question regarding the place of Christ's birth has ever arisen, neither any dispute regarding the prophecy.

Virgin Birth

The Messiah was to be born of a virgin:

"Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel." (Isaias VII, 14).

Today, the belief in the virgin birth of Jesus is a stumbling block to all those Jews who more or less accept materialistic theories of creation. To those who are truly pious it is in perfect consonance with the Revelation that God formed the body of Adam from the slime of the earth and breathed into it a living soul; that God made for Adam a helper—Eve; that God causes each one of the race to come into being in the natural way. To believe that God created all things by His will, is also perfectly consonant with human reason, consequently it is not contrary to human reason to believe that Emmanuel—God with us—did make Himself manifest in human form, as the second Adam; that He caused Himself to take on a human form in a miraculous way. To deny God's power to do this, is to deny the infinity of the one true God.

Jewish Priesthood

That the Old Testament was closed when the New Dispensation entered upon its sacred history, is made known when the Jewish priesthood is under consideration. This is said, in his own way, by the President of the Hebrew Union College (Jewish Theology, p 13. N. Y., 1918):

"At one time the center, and focus of Israel's religion was the Mosaic Law, with its sacrificial cult in charge of the priesthood of Jerusalem's Temple....."

Truly, the Temple is razed flat to the ground; the sacrificial "cult" is no more, nor is a Jewish priest offering a bloody sacri-

fice today. The sacrifice of the Old Law ceased, as was foretold, for a new Aaron—"a priest forever according to the order of Melchisedech" (Ps. 109) was offering a clean oblation.

On Mount Sinai, through Moses and Aaron, God instituted His worship and a Jewish priesthood. Aaron, the first priest of the Old Law, and each one of the high priests of the Sinaitical law in succession after him, wore a breastplate of twelve precious stones, each inscribed with the name of one of the twelve tribes of the nation for whom he offered sacrifice.

Every Jewish priest must belong to the tribe of Levi of the house of Aaron. So it was that the house of Levi scrupulously guarded its genealogies that the line of the descent of its priests might be kept pure, so also, with great particularity was the genealogy of the house of David kept, that the pedigree of the Messiah who was to come might be certainly known. The Jewish Encyclopedia records this historic law and practice; we quote:

"But for the priests purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, minutely investigated."

Moreover—"A priest was bound to demonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great grandfather and great-great grandmother." (Vol V, p 597).

But now that the genealogical records of the house of Levi are no more, it is certain that no more is there a priesthood among the Jews of the world, which can claim to be of God. As a matter of fact, no pretense is made of appointing a priesthood in obedience to the Mosaic Law:

"Thou shalt appoint Aaron and his sons over the service of priesthood: the stranger that approached to minister shall be put to death:" (Num, III-10).

The Book of Numbers (ch. XVI) tells of the usurpation of priestly functions by Core, Dathan and Abiron. Core and his two hundred and fifty companions were destroyed by fire; Dathan and Abiron were swallowed alive by the opening earth.

The First Book of Kings (XIII) records Saul's loss of his

kingdom for violating God's law—"he offered the holocaust" in the absence of Samuel.

The Second Book of Paralipomenon (XXVI) relates the story of the angry King Ozias who presumed to burn incense on the altar in the Temple; the high priest Azarias said to him:

"It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is to the sons of Aaron, who are consecrated for this ministry."

In place of an Aaronic priesthood the Jewish synagogues of our day, accept as rabbis those who can no more lay claim to speak with divine authority than does a minister of a Unitarian Church. Jewish authorities let it be known that each independent congregation designates:

"As its rabbi one able to officiate as such, to its own satisfaction; and no one can then effectively deny him the title of rabbi. Once a rabbi, always a rabbi....." (Census Report on "Religious Bodies," Washington, D. C., 1916).

The educational requirements of the rabbis are without restriction: "Many rabbis have been educated and trained in Jewish theological seminaries, many have not." It is thus quite evident as the same authority points out, that the rabbis of our day "are devoid of any such halo as is essentially attached to certain priesthoods."

Other Old Testament Prophecies Fulfilled

Christ's words to the Pharisees are as pertinent to the Jews of our day:

"Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." (John V, 39).

There, in the Old Testament, one may find an amazing wealth of evidence that the Messiah there foretold is indeed the Christ to Whom Christians the world over give worship as the Lord God. To those we have noted in particular we append a list of predictions, by no means complete, that may be useful when Campaigning for Christ.

PREDICTIONS

Fulfilled

Prince of Peace

"For a child is born to us, and a Son is given to us, and the government is upon His Shoulder, and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace". (Is. IX-6). That Prince is Christ.

The Morgan Dovit

"A Star shall rise out of Jacob and a sceptre shall spring up from Israel ..." (Num XXIV-17). That Star rose over the birth place of Christ. Led by it the Wise Men found the Manger (Matt. II).

The Kings Adore

"The kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts. (Ps. L XXI-10). The Kings from far off lands came to adore the Christ Child with gifts. (Matt. II).

Flight from Egypt

"I called my son out of Egypt." (Osee XI-1). "By the word of the Lord Joseph took the Christ Child to Egypt to escape the attempt of Herod to destroy him." (Matt. II).

Preparing the Way

(Hosanna of the children)

"Out of the mouths of infants and of sucklings thou hast perfected praise." (Ps. VIII-3) The children cried out to Christ in the Temple: "Hosanna to the Son of David." (Matt XXI).

Miracles

"Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free."

(Is. XXXV-5-6).

Christ gave sight to the blind, hearing to the deaf, caused the lame to walk, dumb to speak, and raised the dead to life.

Entrance into Jerusalem

"Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem; *Behold Thy King* will come to thee, the just and savior; he is poor, and riding upon an ass, and upon a colt the foal of an ass."

(Zach. IX-9)

Christ was poor. Christ rode into Jerusalem on an ass. The multitude hailed Him "Hosanna to the Son of David".

(Matt. XXI).

The Conspiracy

"The princes met together, against the Lord and against his Christ"—The Anointed—

Ps. II).

The princes and the people did form against Christ as David prophesied.

The Man of Sorrows

"Despised, and most abject of men, a man of sorrows and acquainted with infirmity.

(Is. LIII-3).

They mocked Christ. They preferred Barabbas to Christ. The soul of Christ was "exceedingly sorrowful unto death." Christ wept.

"Surely he (the Messiah) hath borne our infirmities and carried our sorrows. (Is. LIII-4).

Christ surely fulfilled this prophecy in the Garden of Gethsemane.

"But He was wounded for our iniquities, He was bruised for our sins:" (Is. LIII-5).

Christ suffered for our sins.

"He was offered because it was Christ willingly died an ignominious death for us. his own will, and he opened not his mouth; he shall be led as a sheep to slaughter. (Is. LIII-7)

Betrayed

"For even the man of my peace, This is Judas, who broke bread in whom I trusted, who ate my bread, hath greatly supplanted Him. me." (Ps. XL. 10).

Price

"And they weighed for my Christ betrayed for thirty wages thirty pieces of silver." pieces of silver by Judas. (Zach. XI 12). (Matt. 27).

Willingly Suffers for our Sins

"I have given my body to the Christ willingly endured these strikers, and my cheeks to ignominious afflictions. them that plucked them; I have not turned away my face from them that rebuked me, and spit upon me." (Is. L. 6).

Crucifixion

"They have pierced my hands Christ nailed to the cross. and feet, they have numbered all my bones." (Ps. XXI).

The Thirst

"And they gave me gall for This Christ suffered during His food; and in my thirst they three hours of agony on the gave me vinegar to drink." (Ps. cross. LXVIII).

Gamble for His Vesture

"They parted my garments The Roman soldiers cast lots amongst them and upon my for the garments of Christ. vesture they cast lots." (Ps. XXI).

Resurrection

"My flesh also shall rest in hope, because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption." (Ps. XV).

"His sepulchre shall be glorious." (Is. XI. 10).

Here is predicted the resurrection of Christ which took place on the first Easter morn.

This is abundant testimony, to satisfy a man of good will that "the expected of nations," foretold by Jacob, made His advent; that he is Christ, the Messiah proclaimed by the prophets, the praises of whom the Psalmist sung; that he was born of the tribe of Juda of the royal house of David, of a Jewish Mother.

The New Testament gives ample proof that the Twelve Apostles appointed by Christ, the Messiah, all of them Jews, were delegated with the power of God to carry out the will of His Divine Son; that so long as time shall last, the Universal Church of God shall carry salvation to all the children of Adam.

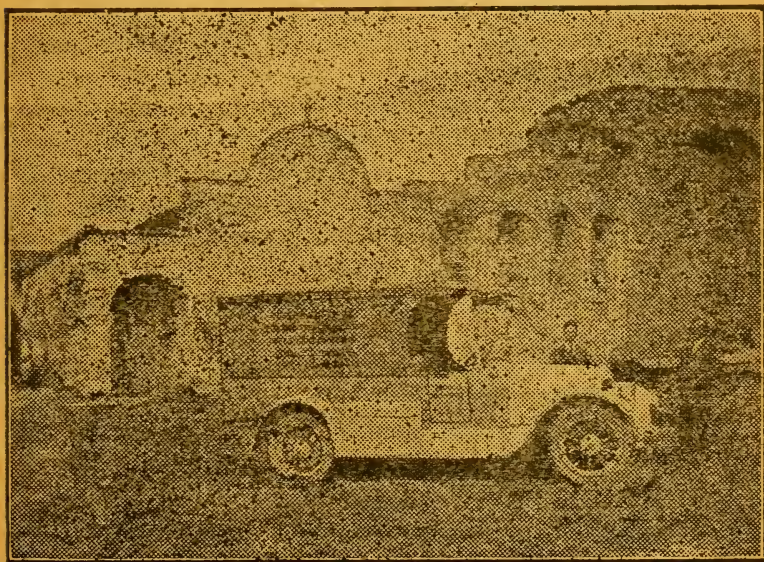
That the Catholic Church is God's Church, no man may in truth deny. Its God-ordained priesthood; its "clean oblation offered from the rising of the sun even to the going down thereof" (Mal. I-II) proclaim it to the world.

If those Jews who still cling to the Law of Moses would only listen, we think they would see that the acceptance of Christ is the only possible way to preserve the inheritance from Abraham. Catholics do not deny that God gave the Mosaic Law into the keeping of Israel. On the contrary they only who accept Christ and Him Crucified, are now the inheritors of the Old Scripture, together with the New Dispensation of Love—For Christ came to fulfill, not to destroy, the Law of Justice.

CHRIST HIMSELF

CHAPTER VIII

We work to carry the message of the Living God to those of our countrymen who know Him not. Unfortunately there are many outside the fold who view our worship of Christ as idolatrous, and these many are fast becoming a vast multitude. Even those who in a more or less sentimental way believe themselves to be Christians, have little or no patience with the dogma that Christ is God. Hence we deem it necessary when Campaigning for Christ to define and defend the Second Person



The Autovan visits mission, San Juan Capistrano, in California

in the Godhead. This doctrine to the man in the street is almost as new as it was to the Gentiles to whom St. Paul went out to carry the Gospel.

Of course, the first thing to make plain is that we are not setting forth our opinion, nor that of any man, but rather what the Church teaches, the strict belief in one God—one in substance, three in person, Father, Son, Holy Ghost. Thus when we go on the highways and byways for Christ, it is because He is the Son of God in human form, the second person of our Triune God, who came upon earth in fulfillment of God's covenant with man, to redeem the world from the sin of Adam.

The Holy Trinity

To satisfy the mind wholly, without pretence of fully comprehending this mystery of mysteries, the Trinity, it is necessary first to know that God has revealed this truth, and second, that nothing which the human reason can bring to bear upon it breaks down the competence with which the belief is held.

We have God's word for it: "There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one" (I John V-7). It is in the name of these Three in One that Christ sends forth his apostles to teach and to baptize (Matt. XXVIII-19. This doctrine is explicitly taught in the Athanasian Creed:

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which..... is this, that we worship. one God in Trinity and Trinity in Unity, Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all One, the glory equal, the Majesty Co-Eternal" "There are not Three, but One God."

Anyone wanting the historic testimony which proves that this has been the belief of Christians since Apostolic times, may find it in the Catholic Encyclopedia article on *Trinity*. (Vol XV, 47-58).

Yet, there are many sects and cults calling themselves Christians who stoutly deny a belief in the Triune God, and this makes it a moot question with our street audiences. Perhaps of all those who deny this doctrine of the Catholic Church the Unitarians may be given first place. Their statement of doctrine is most acceptable to the so-called Rationalists. By a consensus of opinion they believe in "One God in one person and the related belief in the strict humanity of Jesus."

It is interesting to note that, rather than a positive statement of belief, the Unitarian opinion is in reality a denial of Christian belief. But this brings them into harmony with those who first said "away with Him." We quote from *The American Israelite* (Cinn. O., Feb. 15, 1923):

"Unitarians are Jewish in all but name."

Taken together, these bodies who deny the Trinity and unite with the infidels in accusing us of believing in three Gods would make us out to be polytheists instead of monotheists. Hence we argue the matter out as well as we can and we are ever ready to recommend "The Tactics of Infidels" by Rev. L. A. Lambert. Father Lambert has so brilliantly and effectively answered the dodging skeptics that the candid objector may read his answer while he runs.

At our street meetings there are always some credulous followers of those little men who are puffed up by a "little knowledge." These credulous followers loudly echo in their hearts, if not in fact, the assertion that "Christian theology affirms that there are three Gods."

So, the issue is drawn and we take up the defense of Christianity. Christianity affirms a tri-unity of Divine Persons in one nature. This is a mystery, but it is like unto other mysteries, with which the man in the street is familiar, so familiar in fact, that he thinks little or nothing about them. There are trinities or tri-unities all about us, and we take them for granted even though we know they are mysteries. We know the

facts—the three manifestations of the one thing—but we do not know why these manifestations are facts. They are facts and the more we study the source whence they come the more we shall know of God's power.

The belief in the existence of the Holy Trinity is no more against right-reason than is the belief in the existence of that which we call electricity. Moreover, every known object—every *one* thing—has its three identities, so to speak; its length, breadth, thickness. To establish identity one must contrast one thing with another, with all things else. Looking at the thing itself, we see it as one whole. Yet, the trinity of time, space and motion is inseparably associated with it. The principle of three in one is made manifest in a thousand and one ways. How idle for one in the name of science, of scientific reasoning, to scoff at the Holy Trinity—one God!

Every man in the street knows that an electric car depends upon electricity for its usefulness. Just what is that useful thing, electricity? *Nobody knows.* It is a mystery. Yet its three basic uses are well known. It propels the car, one; it lights the car, two; it heats the car, three. Here is an everyday mystery of three in one and one in three. Will any sensible man lock horns with another on this issue. Will he insist that he believes in three electricities? Certainly not. Why then should he insist that Catholics believe in three Gods?

Catholics believe that God is one in substance—three in person—Father, Son, Holy Ghost.

Electricians and common sense persons believe that electricity is *one* in nature and *three* in manifestation—motion, light, heat.

Let us take the analogy into its more complete realm of human life—the family. The family presents a very complete mystery; it is one in its human nature, yet at its lowest term it is three in its personal makeup—father, mother, child. Will anybody deny that the family is a matter of fact? a moral body?

That the family is a unit-one-made up of three distinct persons—father, mother, child? Surely not. No two of these three persons constitute a family, neither do three persons arbitrarily selected make a family, since the family is a natural unity—the handiwork of Almighty God.

So likewise may right-reason view the Trinity. There is a unity of Divine Nature and a Trinity of Persons, just as in the human family—making due allowance for the limitations that any human analogy must present—there is a family oneness and of persons a tri-unity. We know that God is one because right-reasoning demands a Creator who is one, a First Cause to account for the existence of creation. We know that God is Three in one because Holy Scripture, (the Word of God) and Tradition, (the voice of the Church) definitely reveal it to us. As for negative proof, human reason is forced to admit its possibility—its immunity from self-contradiction. Truly, with the Lawgivers, we can repeat the solemn words: "Thou O Israel the Lord our God is one Lord," and with the Beloved Disciple in the New Testament:

"There are Three who give testimony in heaven, The Father, The Word, and the Holy Ghost and these Three are One."

God the Father, the First Person of the Blessed Trinity begets God the Son, the Second Person in the Blessed Trinity, and from the great love uniting God the Father and God the Son, the Third Person of the Blessed Trinity, God the Holy Ghost, proceeds. Thus there is unity in Divine Substance.

When we have concluded with the defense of our belief in one God, the men on the religious fence are more open-minded and sympathetic than they were when they took up their stand around the van. They see more common sense in Catholic belief than the radical world has led them to believe.

No, we are not idolators. We worship Christ—He is our Lord and our God. To God's chosen men we pay not worship but homage—to Abraham, Moses, David, Elias, John the Bap-

tist, the Blessed Virgin Mary, St. Peter, St. Paul, the writers of the Gospels and other great personages—to whom God has granted special trials and supernatural graces, because they followed not their own will, but rather they were doers of God's Will. But there is an infinite difference between the homage we give to the greatest of Saints and the worship we pay to Christ.

So it is that when Campaigning for Christ we worship Him—bringing the knowledge of our Blessed Lord to those who know Him not, while stimulating the faithful in the love of the Faith.

Divinity of Christ.

No one who is familiar with the history of this country will question the historic fact that our Western civilization was builded upon the belief in the Divinity of Christ, nor that today many Christians are fast swelling the ranks of those who deny the Divinity of Christ, by joining some one of the variform societies under which atheism masquerades.

The doctrine of the Divinity of Christ is no longer in pride of place. Yet for some time after the religious revolution of the sixteenth century, this doctrine held undoubted sway within the Protestant churches of Germany, England and elsewhere. Reference to the several Confessions of Faith during this upheaval, gives ample proof of this point. We quote the Augsburg Confession (1530):

"We teach the doctrine of the Council of Nice unanimously in our churches, and accordingly there is one only Christ, true God and true Man."

The Helvetic Confession (1562); the French Calvinist Churches (1605); and the Synod of Dort (1619) are agreed upon the doctrine of the Divinity of Christ. Indeed it was in the defence of this doctrine that Servetus was brought to the stake, for the French Calvinists declared:

"We abhor the diabolical inventions of Servetus, who attributes to Jesus Christ only an ideal divinity."

But since one man's authority is as good as another's with regard to what neither have a right to decide, it was but natural, once the authoritative voice of Christ's Vicar on earth was denied, that the door of heresy should be opened wider and wider as the centuries rolled on. So it was that from firm belief in the manifestation of God in human form, the first great step down was a belief in His "ideal divinity"; in Him as merely a great prophet; then as an "enthusiast," a "reformer," a "revolutionist"; and so on and on, until Christ the Lord is lost to the multitude of men in the street today.

Of course, it is trite to say that if Christ be not God, then were all Christians deluded beginning with the Apostles. Then was His condemnation by Caiphas justified; Caiphas "rising up" before the assembled Jewish court and asking Christ the crucial question: "Art thou the Christ the Son of the Blessed God? And Jesus saying to him: I am."

Here is no place for degrees of goodness, nor degrees of wickedness. "*I am*" is the unequivocal truth, or it is Satanic falsehood. It suited the purpose of Caiphas to label it blasphemy :

"Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you. Who all condemned him to be guilty of death" (Mark XIV).

However far away from the procedure of a just trial this was, it is certain that all the members of the Court knew well that Christ had declared Himself to be *the* Son of God, and this, not in the sense in which men are all sons of God, but in the particular sense of being *begotten, not made*. It was this positive declaration of Jesus in the particular sense— I am *the* Son of God—that Caiphas called attention to as being blasphemous. When, a year before, the Jews took up stones to stone Christ, it was for blasphemy :

"Because that thou, being a man, makest thyself God" (John X-33).

Yet it is certain that the Jews knew that their Scriptures foretold that God should come on earth:

"The God himself will come and will save you" (Isaiah XXXV-4).

But they did not want to be saved in God's way. These proud Jews would have a man-god made to their own image and likeness—not *the* Son of God who was meek and humble of heart.

John the Baptist knew Christ and he cried out "prepare ye the way of the Lord" (Matt. 111-3). Saul knew Christ when he was cast down on the road to Damascus :

"Lord, what wilt thou have me to do?"

All the saints and martyrs from that time to this—from St. Stephen, the first martyr, who was stoned by the Jews, to Monsignor Butchkarvitch, the last, recently executed by Soviet Russia, have known Christ as the Living God. St. Barnabas who lived in 76 A.D., knew Christ—"The Son of God manifest in the flesh" (Epistle N. V. VII).

St. Ignatius of Antioch who died in 108 A. D., a disciple of St. John, called Christ "our God":

"God born in flesh" (Ad Epr.N. I-III).

St. Justin, who died about 165 A.D., a most renowned apologetic writer, reproached the Jews with having denied Christ to be:

"God, and the eternal Son of God" (Triph, N. 128 et. passim).

St. Polycarp, instructed by St. John the Apostle, who died in 166 A.D., invoked Christ:

"The eternal Son of God" (Epist. Smyrn, Eccles. N. 141).

St. Irenaeus, martyr, disciple of Polycarp, who died in 202 A.D., declared that:

"The Holy Spirit proclaims Jesus Christ as God in the Old Testament" (Adv. Hoeres, lib. III. C. 19, N. 2).

St. Clement of Alexandria, who died in 215 A.D., called upon the people to believe in Christ as:

"The living God who suffered and is adored." (Cohort, c. X).

Origen, one of the most prolific and learned of ecclesiastical writers, who died in 232 A.D., in a discussion with Celsus—one of the first intellectual disputants of the Divinity of Christ, sets it down as :

"The mark of a man of perverse mind not to believe that Jesus is God" (Adv. Cels. II, 30, et passim).

"Truly God" (Adv. Jud. C. IV).

Tertullian, who died in 240 A.D. called Christ "de Deo Deus, ut lumen de lumine accensum" (Apol. XXI).

At the great Ecumenical Council of Nice (324 A.D.) there were 318 Christian dignitaries assembled. Only two refused to concur in the condemnation of Arius, who denied the Divinity of Christ. It was from that body, under God, that we derived the Nicean creed, in part as follows:

"I believe in the one Lord Jesus Christ, the only begotten Son and born of the Father before all ages ; God of God, Light of Light, true God ; begotten not made ; consubstantial to the Father, by whom all things were made."

All this, and even more testimony might be gathered to prove that in the early ages just as today, the Church Universal believed, without doubt, that *the Word*, Christ, existed "in the beginning"—that the "Word was God"—that "all things were made by Him."

Yet, since the divinity of Christ has been denied by the Universalists and Unitarians, and since "higher criticism" has, to its satisfaction, argued it down and out, it is surely no wonder that the entire radical world scoffs at the "unscientific" idea. Nor is it a wonder that the man in the street is simply amazed that a doctrine so out-of-date and so "unscientific" is maintained out in the open, boldly and confidently, with a composure born of knowledge and with a conviction that no man can shake.

After all, God's word is not lightly dismissed, and the transcendent personality of Jesus is so persuasive that many a man who denies Him as God praises Him as man. They "love the lowly Nazarene." But if Christ be not God, then His deception is colossal. How can an honest man love a character so devoid of truth—so wicked in blasphemy ? if Christ be not God then

organized Christianity has no better foundation rock than the mire of fraud. Any sincere man's cult or church is a better mode or place of worship than the Christian Church. Felix Adler's cultural society and "Big Bill" Haywood's Socialist brotherhood—minus the Fatherhood—are preferable to it, or just as good.

So great is the pressure of radical opinion upon this belief in the divinity of Christ that at the very moment in which we write a clash between the so-called Liberal Protestants and the Fundamentalists threatens to set up still another man-made religion or sect, which will deny Christ.

We recall an incident, after a lecture in Shawnee, Okla., which shows how the denial of Christ's divinity like a strong and ill wind blows anguish into a man's heart, if that heart have no shelter against the stormy outbursts of heresies. A dignified gentleman came forward, introducing himself as the President of the Oklahoma City Baptist Publishing Association, and with Christian courtesy offered us his congratulations: "I told my fellow-ministers" he said, "at our meeting the other day, that the reason the Catholic Church has so loyal and large a following, is that every priest believes in the Divinity of Christ, while we have some professors teaching atheism in our seminaries."

Our comment in reply was—Yes, and every Catholic layman also believes in the Divinity of Christ—anyone who denies this fundamental tenet ceases to be a Catholic.

On another occasion, after an address before the students of Tuskegee College, a Judge from Birmingham, Alabama, expressed his great surprise that the Divinity of Christ was a Catholic doctrine. He had thought that such belief and believers were only to be found within the Protestant Church.

The conflict of public opinion and the common practice of using the same words to express distinctly opposite meanings, prompt us to make sure that our audience knows what we mean by what we say. We do not mean that Christ has "God-like qualities;" we mean that He is the Emmanuel—"God with us."

We do not mean that Christ is a superman, more nearly divine than other men; we mean that Christ is true God and true man. We do not hold "A Jewish View of Jesus." (N. Y. 1920):

"Only insofar as all humanity is divine, formed in the divine image and with divine possibilities, can the Jew associate the idea of divinity with Jesus":

We hold the *Catholic doctrine*—that Jesus is the Christ, the Son of the Living God. We believe that Christ, recognized by St. Peter to be God, made Peter the Rock, the foundation of His Church, and He builded upon a faith and personality that were to stand forever against the assaults of time. It is because we believe Christ's works and words that we are Christians.

The supernatural attestations of this truth, however, have not been wanting. Many well authenticated miracles have followed martyrdom and suffering in defence of the Divinity of Christ. We need but to cite a single instance: In the year 484 A.D., under Huneric, king of the Arian vandals, Christians were persecuted for expressing their belief in the Divinity of Christ. In the city of Típsa the tongues of those who recited the Nicean Creed were torn out. This act was followed by miraculous speech. These tongueless men were heard distinctly proclaiming their belief in Christ as "true God of true God." Sixty of them escaped to Constantinople where day after day the people marvelled at hearing men who had been stripped of their tongues spreading the doctrine of the Divinity of Christ. It may indeed be that persecution shall silence the tongues of some who were Catholics, and it may indeed cut out the tongues of those who are martyr defenders of Catholic faith, but as long as men inhabit the earth, the doctrine that Christ is one with God, will be proclaimed by saints and heard by sinners. For truth is truth, and human reason is ever on the side of truth, however many despots and demagogues seek their way against God's way.

Of course, the human mind may never hope to compass that which surpasses all human measurements. It may only hope to be satisfied that no man can so deny the Divinity of Christ as to shake its confidence that Christ is true God and true man.

While indeed the Divinity of Christ transcends the power of human mind, it is not contradicted by what Jesus said of Himself; rather is it positively corroborated:

"Before Abraham was made I am." (John VIII,-58); "The works that I do in the name of My Father, they give testimony of Me" (John X-25) "I and the Father are One" (John X-30).

The works of Christ give testimony of Him. He commanded the waves to be still and they obeyed Him; He walked upon the waters and they bore up Peter with him; He raised Lazarus from the dead; to those whom He scandalized by remitting sins, He replied by doing that which they could see with their physical eyes:

"Arise, take up thy bed and go into thy house" (Luke V), and the man sick with the palsy taking up his bed "went away to his own house glorifying God."

Christ Himself recounts the fruits of His ministry to the disciples of John the Baptist:

"The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them" (Matt. XI-5: Luke VII-22).

He foretold His passion; He rose from the dead; He appeared to His disciples after His resurrection, in Judea, in Galilee, in the supper room, on the sea shore, on the Mount of Olives; finally, He ascended into Heaven. Surely, no man could do these things, and be mere man! Christ must have been the God-man, promised by the prophets and expected of Israel; He must have been "the Son of the Living God" who:

"Giveth life to whom He will."

It was this that Christ meant when He said:

"Without Me ye can do nothing" (John XV-5):

"Where there are two or three gathered together in My name, there am I in the midst of them" (Matt.XVIII-20) :

"I am the resurrection and the life; he that believeth in Me, although he be dead, shall live" (John XI-25); "All power is given to Me in heaven and earth" (Matt. XXVIII-19); "I am with you all days, even to the consummation of the world" (Matt. XXVIII-20).

When Christ said He was "Lord even of the sabbath" (Matt. XII-8) He affirmed that He is the First Cause and Institutor of the Lord's Day. For no man has a better right to

assume command than he who has instituted and created what he commands, no man could claim that he was

"Lord even of the sabbath" unless he had first instituted and promulgated the sabbath.

Christ declared that He himself "hath power on earth to forgive sins" (Matt. IX, 6): and He delegated that power to His Apostles (John XX-23). Sin, being a violation of God's law, only God is able to wield the power to forgive it, and only God can delegate that power to His human agents. On another occasion when He was speaking of Himself as the "only begotten Son" of God, who is equal to His father, Christ made this promise to Nicodemus:

"Whosoever believeth in him, may not perish, but may have life everlasting" (John III-16).

And later, He declared "I am in the Father and the Father in Me (John XIV-10):

"As the Father raiseth up the dead and giveth life, so the Son also giveth life to whom He will" (John V-21.)

Thus Christ unmistakably determined the claims which His miracles suggested and definitely testified that He is God. Utterances like these from Moses, Aristotle, Augustine, Francis, Thomas of Aquin, and any other human being, could never be tolerated at any time; but from Christ they are accepted and greeted with reverence because the prophets had foretold that there was one to come who would be lifted up for the salvation of man; and this is Christ the Lord.

Those of today who deny the Divinity of Christ as truly throw stones at Jesus as did those Jews of old when Christ announced His Divinity by telling them that He existed before.

"I say to you, before Abraham was made, I am" (John VIII-58).

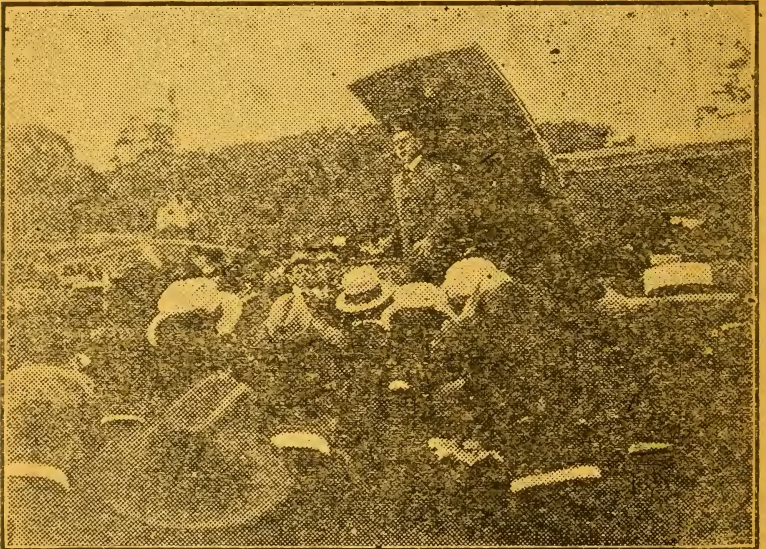
It is to confute these deniers of Christ, to stay these hands who would stone Christ as did the Jews of old, that we lift up our voice in defence of His Divinity. We count it a great privilege to Campaign for "Christ, the Son of the Living God."

CHRIST'S CHURCH

CHAPTER IX

Having made it plain to those good enough to listen to us, that we believe that Christ is God, it is next in order to show that He established a Church.

Christ being God, it goes without saying that if He did, in fact, establish a Church, that Church is necessarily God's Church. But as corollary to this necessity, is the negation—no other Church on earth is God's Church. It is our positive attitude that attracts the attention of a street audience, since these folk have merely halted to see what is going on. Given attention, we proceed directly to give proof of the issue as best we know how.



**Paul Hanley Furfey (Now Father Furfey) Presenting the Claims
Of The Catholic Church On Boston Common.**

The slightest timidity in setting forth Catholic doctrine or an apologetic expression for so doing, and our influence over a crowd would vanish. It is plain, bold talk that convinces. It is the boldness, not the badness, of evil tongues that wins—because the average man has lost the sound of truth amongst the babble of false theories and half-truths, that fall upon his ear at every tack and turn in his day's journey.

The Church of Christ is God's only Church, since not even God could have two at one and the same time. The radicals say truly, there are as many Gods as there are men of many minds—so truly that as many men set up churches as can get a following. But such churches are man-made not God-ordained. But the multitude of men of Catholic mind are necessarily of one mind—they worship in God's Church and in none other.

The Messiah came; and when His sojourn on earth was ended, God's worship in Israel's Temple ceased to be. For the corner-stone was rejected (Matt. XXI-42,43) and the kingdom of God taken away, since the Old Dispensation had been fulfilled and the Church of the New Dispensation has come.

The brag is always with us. The braggart proclaims, very loudly, following his supposed betters, certain professors,—“I believe in Christianity, not in Churchyanity.” Certainly! he prays directly to God in secret—not to Mary—though the place he honors with his prayers he keeps secret also, and the time for his prayers has no dot on the clock.

Nevertheless, the issue is thus drawn for us. In answering this brag against “churchyanity,” this indifference to public worship in church, we reach those objections to dogmatic Christianity that are common indeed. Certainly it is most becoming to pray in private with our door shut—every Christian does that. We are counselled so to pray, and to pray without ceasing, and to do good works which God alone knows, besides ourselves. Our Lord has set the seal of approval upon private prayers. On

many occasions we know that He retired to pray; then, too, He admonishes us not to pray as the hypocrites do (Matt. VI-2) that they may be seen by men. We know that such pretence of prayer gets only its due reward. Those who see it think the prayer is sincere when it is mere show. Truly a sincere prayer is in spirit and in truth.

But how strange for one to believe in Christianity and declare against public worship—against prayer in Christ's Church! Surely, in a study of the founder of Christianity he cannot have passed by the many manifestations of public worship by our Lord during His three years mission. How then can a man of common sense hold to Christianity as something absolutely unrelated to public devotion in Church?

Everybody knows that Christ, on many occasions, preached out in the open to the multitude—on the Mount, on the shore, from the boat. Everybody also knows, save perhaps those who love to dub loyal worshippers in the House of God as devotees of Churchyanity, that during Christ's three years ministry "He was teaching daily in the Temple" (St. Luke XIX-47). In two other chapters St. Luke records Christ's work within the doors of the Church.

"He went into the synagogue according to his custom." "He preached in the synagogues of Galilee." St. Mathew (XXI-14) gives further evidence... 'and there came to him the blind, and the lame in the Temple."

Everybody knows that Christ wanted the House of God to be filled:

"Go out into the highways and hedges and compel them to come in, that my house may be filled."

Everybody knows, too, that Christ defended God's house against the money changers. He drove them out of the Temple because they desecrated the "house of prayer." Most conspicuous of all testimony in defence of public worship is Christ's own declaration:

"I sat daily with you, teaching in the Temple."

The Church then is not a place for "churchyanity," but the place where Christ and Him crucified is taught by the teaching body, established by Christ Himself.

By this time one seeking to discredit the Church by deriding it as "Churchyanity" has much less sympathy from an audience ; then we say that the man who seeks to separate the Church from Christ was known and answered by Christ Himself. "And if he will not hear the Church, let him be to thee as the heathen and publican" (Matt. XVIII-17). To put this in the language of the multitude, we say "The brag is a hopeless case."

Church Defined

No, the Church is not a building however magnificent, or however simple the material structure, for housing the Body of the Lord. The Church is a living body of believers united in Christ, ordained and authorized by Christ. So that, however many buildings may be scattered over the face of the earth, there is but one Church, the Church of Christ. Wherever the Church is, there is the self-same living body. There are no Catholic Churches—there is the Catholic Church. It is universal ; it is in Maine, in California, in Africa, in Australia—all over the earth, one and one only Church. There is nothing in the Bible, not a word in the writings of the early Fathers, neither is there anything in tradition, that can be fairly made to favor a divisibility against the unity of Christian belief and practice. Christ did not establish a plural Church—sects teaching doctrine more or less in union with Him. Christ established one Church (Matt. XVI), taught one Faith, instituted one Baptism, (Eph. IV-5) and ordained one Teaching Body, for all nations.

Quite contrary to those who defend the concept of an "invisible" church, together with a personal and private right of interpreting the scripture, Old and New, is the absolute oneness and authority of the Catholic Church.

Cardinal Hergenrother, church historian and canonist, has set down the six conditions necessary to denominate Christ's Church. The Church as defined by him is—"The communion of those who are united under one, Head, Christ, and His visible vicegerent for the confession of one faith and the participation in the same means of grace."

The six conditions inherent within the definition are:

- 1—It must be a communion—a society.
- 2—It must have visible existence.
- 3—Christ must be its Head.
- 4—It must have a vicegerent—one delegated to carry out Christ's Will on earth.
- 5—The members must be one in faith.
- 6—They must partake of the same sacraments.

These several conditions taken together, mark off the Church Militant, to which all the faithful on earth belong, and they are only to be found in the Catholic Church. Within this spiritual body is the Church Militant—the Church Suffering (the souls in Purgatory), the Church Triumphant (saints in Heaven). The Church in its three simultaneous states of existence, forms the Communion of Saints. All partake of the spiritual goods of the Church under the divine headship of Jesus Christ.

This, after all, is so simple and yet so necessary for the satisfaction of a virile mind, that converts from Protestantism often wonder that they long failed to see that Christ set up a visible Church to which, if in the fullness of Christ, we would be Christians, we must belong.

Indeed, so coherent is the entire system of Catholic doctrine, that it must command at least the intellectual admiration of those who compass the necessary parts of its unity. Once it is granted that Christ is God—that God is Eternal Truth—then all genuine lovers of our Divine Lord (having the basis of agreement) may, with good will, by following premise to conclusion, abide in Truth. How plain it is that Christ, since our belief should be carried out into our daily acts, is not indifferent as to what we believe. How evident that He cannot approvingly look

down on the "scandal of Christendom"—on hundreds of denominations, all teaching more or less truth, with more or less error, and all in the Name of Christ.

Church Established

If one wants God's way rather than his own, Christ's Church may be found. Of course, one must pay the price for Truth ; but the price is giving up the false for the true. Who is so craven that he will say to another "I will persist in my love for what I know to be false?" Surely no friend of Christ.

The testimony is positive, every reason in sense, scripture, history and tradition, influences belief that Christ said He would, and that He actually did, institute a Church (Matt. XVI) : "upon this rock I will build my Church" (Matt. XVI-18). The "keys" of its authority for its administration were promised to Peter, and its powers were defined; (i. e., powers of teaching, sanctifying and ruling, were promised and conferred).

Christ's terms included a visible Church; a building; a kingdom; a city built on the top of a hill that "cannot be hid;" (Matt. V-14), a lamp giving light to the whole house (Matt. V-15); a mustard seed which was to grow large enough for the shelter of the birds of the air (Matt. XIII-32). Withal, this visible oneness is like the spiritual oneness of Father, Son and Holy Ghost.

Of Christ's numerous disciples, He selected twelve apostles and formed them into a corporate body—He still called them *the twelve* even after Judas was no more on earth (John XX-24) Christ revealed to them:

"The mysteries of the kingdom of heaven" (Matt. XIII-11).

He "gave them the power over unclean spirits. . . . (Matt. X-1)"; told them where they should go "to preach," and that "it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" **that shall refuse to receive them and hear their words** (Matt. X-15).

Truly, the Church of Christ is a spiritual society of human souls; and just so true is it that it is a visible society of men. This being so, it is lacking right reason to insist, as some Protestants do, that Christ's Church is merely an invisible society, with the consequence that nowhere on earth is there a visible head, nor an authoritative doctrine. If Christ's gospel was to be preached to men after His Ascension into Heaven, then the necessity of a living authority should be without question. Otherwise the Gospel was sure to be corrupted. But since the Gospel is to be preached to the end of time, three hundred millions of Catholics accept without question that a living authority was provided by Christ in founding His Church. So it is within the Church that its Founder abides all days to the end of time, to determine what things shall be taught and "observed" (Matt. XXVIII-20). For "those things" to be preached were not then written down. Moreover, Christ did not write out His Law. Not an Epistle nor a Book had been written when upon the first Pentecostal Day the Holy Ghost descended upon His Apostles, who were gathered together in the Upper Chamber in Jerusalem, to enlighten and to guide them in carrying out the mission promised to Simon Peter, the leader of the twelve.

Many a man in the street seeks at once to discredit the Catholic Church and to stand up for Christ. He will not submit to the Pope. We reply, that if one could rationally conceive of a living body without a head, then and not until then may a man reasonably demand that the Church of Christ be without a head.

No, the Church is not a headless body. The Catholic Church is a kingdom—not a society of equals. By analogy it is like unto the human body—"as in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one member one of another" (Rom. XII-4, 5).

Again, Christ's Church is a flock, so its authority comes from the shepherd selected to feed Christ's sheep.

It is reasonable to believe, and unreasonable not to believe, that whatsoever is manifested, comes from God. But the power exercised by the authorities of the Church, obviously, comes directly from above, from Christ who is its Invisible Head.

The power of this one and only Church of God may be clearly seen by its contrasts with the powers of human government. The power of a State comes indeed from God—not directly however, but rather, indirectly. History records but one theocratic State—that of the Israelites which ceased to function when the Old Testament was superseded by the New Dispensation. Obviously, since no man has a moral right over the person of another, the power of the State is the will of the people to govern themselves. Thus, under God, the consent to be governed by their rules, constitutes the power of the ruler. This is good Americanism. But in religious government, it is obvious that God gave power to but one Church and that directly. This of necessity must be universal, not international. The power of the Church is supra-national, otherwise God would have conflicting religions. So it is trite to say, The Church is the one and only institution that exists by Divine right. The simple reason is, that its Founder is God whose only begotten Son, Christ, promised that "the spirit of Truth shall abide with her forever" (John XIV-16, 17).

Marks of Christ's Church

Since Christ wills the salvation of all men, the way to salvation should be plain to all men of good will—and so it is. All those seeking truth may find it; for the characteristics that mark off Christ's Church from all other organizations, may be clearly seen. It is a living organism within an environment more or less hostile at all times. Therefore it is easily distinguished. Of course, those afflicted with spiritual blindness, inherited prejudice, self-sufficiency, moral or intellectual inertia, or downright wickedness, must first cure themselves if they would see the way to salvation. It is no proof that the light, the way, and

the truth, of salvation is not plainly distinguished because there are those who wilfully look the other way on their road to death.

The Church of Christ has been positively marked off from all other religions since its birthday, the time when the Holy Ghost descending upon the Apostles confirmed them in the perfect faith of Christ. These specific traits—lacking in all other religious bodies extant or to come—were set down in the words of the Nicene creed: "I believe in one, holy, Catholic and Apostolic Church."

The First Mark—Unity

It surely is self-evident that the first mark—first in the order of the mind—should be that of Unity; otherwise Christ were the author of disorder. Besides, He tells us that a kingdom divided against itself "shall be made desolate" (Matt. XII-25).

The unity of the Church was foretold under many figures of speech. It was called a sheepfold—one body: "there shall be one fold" (John X-16). It is called the body of Christ in which there is no schism (1 Cor. XII)—one body whole and entire. Christ calls the Church He established His spouse (Eph. 5), and since the Christian law of marriage permits of but one wife until death, so must the Church be one until the end of time, when the Church Militant shall be no more on earth. A little time before the betrayal, Christ prayed to His Father for the sanctification of the Apostles, and of those who believed in Him, that they "may be one as thou, Father, in me, and I in thee" (John XVII).

Historically, there has been no shadow of turning from the belief in the unity of the visible Church of Christ. Everyone of the early Fathers held stoutly to the doctrine of Church unity as necessary to the faith. We present evidence from four of them who lived and died for Christ in those days, before the books making up the New Testament were collected to finally make up the canon of the Scriptures.

St. Clement (d. 100 A. D.,) third successor of St. Peter as Bishop of Rome, whom St. Paul calls his fellow-laborer (Phil. V-3):

"Do ye, therefore, who laid the foundation of this sedition, submit to the priests Learn to be subject, laying aside all proud and arrogant boasting of your tongues; for it is better for you to be found in the fold of Christ, than, thinking yourselves above others, to be cast out of its hope" (Epistle No. 57).

St. Ignatius (d. about 117 A.D.,) third Bishop of Antioch:

"As therefore our Lord, being united with the Father, did nothing without Him, neither by Himself, not by His Apostles, so neither do you do anything apart from the Bishops and the presbyters There is one Jesus Christ, than whom nothing is better. Wherefore, hasten ye all together as one temple of God; as unto one altar, as unto one Jesus Christ" (Epistle to the Magnesians, No. 7).

St. Irenaeus (d. 202 A.D.):

"The Church, though spread over the whole world, to the earth's boundaries, having received both from the Apostles and their disciples, the faith in one God, the Father Almighty and in one Christ Jesus, that Son of God who was made flesh for our salvation, and in the Holy Spirit guards (it) sedulously, as though dwelling in one house; and these truths she uniformly holds, as having but one soul, and one and the same hearth; and those she proclaims and teaches, and hands down, uniformly, as though she had but one mouth. Though throughout the world the languages are various, still the force of the tradition is one and the same. And neither do the Churches founded in Germany, nor those in Spain, in Gaul, in the East, in Egypt, in Africa, nor in the regions in the middle of the earth, believe or deliver a different faith. Just as God's handiwork, the sun, is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to the knowledge of truth" (Adversus Hoeres. I, C. 10).

St. Cyprian (d. 304 A.D.):

"And does anyone believe that this unity which comes down from the Divine unchangeableness, and which coheres in heavenly sacraments, can be severed in the Church? Whoso believes not this unity, holds not life and salvation" (De Unit. Eccl. 6).

As it was in the days of St. Clement, St. Ignatius, St. Irenaeus, St. Cyprian, so today the mark of unity distinguishes the Catholic Church throughout the world. Her three hundred

million communicants are one in faith, in belief, in the Gospel of Jesus Christ, in doctrine passed down from apostolic times, defined by the Church throughout the ages from the Council of Jerusalem to the Vatican Council.

No, truth is not subject to change, to development, to evolution, to the spirit of the times. Truth is never out-of-date. Truth no more changes with regard to spiritual law than it does to mechanical or mathematical law. Up is up and down is down, and two plus two is four, just as it was in the beginning. If then every master in the world is compelled by truth to teach that two plus two is four, why is it not plain that unity is necessary when reckoning with spiritual truth?

But the principle of unity is not made manifest save in the Catholic Church. A mere glance at the reports of the more than two hundred denominations setting forth their doctrine and polity for the Government Census Bureau in 1916, shows how contradictory is Protestantism within itself; while a critical view of any one of these reports shows that Protestantism contradicts the required doctrines set down by Christ to distinguish His Spouse.

To be somewhat specific; since Christ is God, those churches denying His Divinity cannot be of Christ. Since Christ instituted seven sacraments, those churches recognizing but two, cannot be of Christ. Since He instituted the Mass, those churches denying this holy Sacrifice cannot be of Christ. Since Christ made marriage a union binding until death, those churches permitting holy wedlock to be disrupted by divorce, cannot be of Christ. Throughout the whole category of Christian belief, there must be unity, not contradiction, if the membership be in Christ.

In proof that the mark of unity is utterly lacking in the churches of our separated brethren we present the testimony of Rev. Charles Edward Stowe, son of the late Harriet Beecher Stowe:

"Protestantism is a kind of a modern Cerberus with 125 heads, all barking discordantly, and is like the mob in Ephesus. Thoughtful Christians, looking on and beholding with sadness this confusion worse confounded, cannot fail to ask: Did Our Lord Jesus Christ come on this earth to establish this pitiful mob of debating societies, or a Church of the Living God, capable of making itself felt as a pillar and ground of faith?" (Boston Herald, Dec. 15, 1905).

The answer to the query of Rev. Mr. Stowe is —No, our Lord Jesus Christ established a Church in which all are one, in one Faith. It was St. Paul, specifically pointed in speech, who classified those who create discord in belief by setting up sects, with murderers and fornicators:

"They who do such things shall not obtain the kingdom of God" (Gal. V-21).

In Campaigning for Christ we inspire respect if not entire confidence by speaking plainly. No, there are not 57 varieties of Catholicity. Unity is to be found only in the Catholic Church. All over the earth, priests and laity of all tongues, nationalities and races, are one in faith, one in worship, one in the reception of the same sacraments, one in submission with filial love and reverence to the authority of the Chief Pastor of Christendom, who at Rome occupies the Chair of Peter in the Church of which Christ is the Heavenly Head.

Second Mark—Holy

The second mark distinguishing Christ's Church is its holiness. The Catholic Church is holy in that it is founded in holiness by one All-Holy, Christ Jesus the God-Man, the perfect model of sanctity for all. It is holy in its purpose, the salvation of all mankind. It is holy in the means used, the sacraments, to help an individual win a place in heaven. For the sacraments contain the supernatural gift of holiness, the deposit of grace itself, and the means of gaining it by enlightening the human understanding and the influencing of the human will to do what is good and to turn from the enticement to do evil.

Thus the individual is led directly and indirectly to live a holy life.

So that the mark of holiness is ever seen in the lives of those who correspond to the Church; to the means given to each individual member from the cradle to the grave; and to the purpose of the Church as a living organism—the eternal happiness of the human race with God.

The Church of Christ is holy because Christ is in His Church; it is therefore unspotted, and so it shall remain until the end of the world:

"Christ also loved the Church, and delivered Himself up for it: That he might sanctify it, cleansing it by the laver of water in the word of life; That He might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. V-25-27).

Certainly this does not mean that each and every individual member of the Church is holy; far from it; otherwise Christ need not have set up the tribunal of penance from which no single member of the body of Christ is excused. The Church does not cast out sinners. She, in her solicitude for their safety, follows her Master, who would leave the ninety and nine to go after him who was lost. For Christ came

"Not to call the just, but sinners to penance" (Luke V-32).

The Church demonstrates her holiness in the lives of her children by their purity and their goodness; yet this is not saying that scandals are not caused by the immoralities of some of them. Christ foretold that:

"It must be that scandals come, but woe to him by whom scandal cometh."

It is only in the Church Triumphant in Heaven that all are perfect.

The Saints who correspond in an heroic degree to the life of Christ, give proof of the holiness of the Church.

The fruits of the teaching Church are available and applicable to every member of the human race. Holiness is not confined to this or that station or condition of life. Holiness is

found in the lives of all sorts of men whether bond or free, high or low, learned or ignorant, rich or poor—of whatsoever race and tongue. Once the teaching of Christ is preached that man to whom it is preached may by corresponding to the will of the Church, manifest holiness in his life.

Thus individual holiness shows the justice of God. It is proof not of the equality of intellectual gifts, of material or cultural conditions, of stations in life, but rather of the equality of individual souls. God gives each and every one of us a chance, just suited to us, that enables us, by taking advantage of the chance, to see Him face to face.

Besides the lives of canonized saints, which give proof that the Church has borne the mark of holiness all down the ages, there are thousands of men and women leading holy lives in our own day and generation; those who give up the world with fixed purpose to bear the cross of Christ; who vow to lead a life of chastity, obedience, poverty; to teach, to care for the sick, for the aged, and the poor. These are living witnesses that Christ's Church is holy.

So many have been persuaded that under "capitalism" no man can live a Christian life, and so many others have become confused by this atheistic clamor, that from the auto-van we exert our best efforts in showing that no one is barred by any circumstance whatsoever from showing the practical fruit of holiness in his life. The opportunity to do justly to love mercy, to keep oneself unspotted from the world, is always and everywhere with us. As neither time nor circumstance has any control over our efforts to lead holy lives, it is wholly within our own will to do so. For God does not will that we shall be tempted beyond our strength.

Third Mark—Catholicity

The third mark by which to test Christ's Church is its catholicity, its universality. Christ's Church must be capable of extension so that it may embrace within its living organism

every member of the human race. On the contrary, whatsoever religion is circumscribed in any manner, fails to stand this test of Christ's Church. A mere recitation of the Nicene Creed is not sufficient, if the appeal of a religious body is limited to the boundaries of any State. So in the nature of things a State church cannot bear the mark of Catholicity.

Neither has a religious communion the mark of Catholicity if it be devoid of universality in belief or in establishment. The Episcopal Church is lacking on both points. The High Church division of its members call themselves Catholics, even though the official name of their Church is "Protestant Episcopal." Being "high," "low" or "broad," it is a church divided against itself.

As foretold, Christ's Church was to be distinguished from the holy religion of the Chosen People in that the Jewish Church embraced merely the children of Israel, while Christ's Church was to be extended and expanded to receive the peoples of the whole earth:

"Going, therefore, teach ye all nations teaching them to observe all things, whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (Matt. XXVIII-19, 20).

The mark of universality is found only in the Catholic Church. Her members are all over the earth; her doctrine is the same everywhere; at all times her organization is under the same world authority.

Fourth Mark-Apostolicity

The fourth mark demanded by the Nicene Creed which, in combination with the other three, distinguishes Christ's Church, is that of Apostolicity: I believe in the "apostolic" church. Since the Church founded by the Apostles and continued by their successors is necessarily here today, for Christ said that "the gates of Hell shall not prevail against" His Church (Matt.

XVI-18), it must be apostolic in organization and in doctrine. As St. Paul says:

"The Church is built upon the foundation of the Apostles" (Ephes. II-20).

The case grows simple for the sincere student, for all the necessary marks of Christ's Church, together with the historic fact of its unbroken life from the time it was established by Jesus, is in the Catholic Church.

If the Catholic Church is not accepted as the Apostolic Church of Christ it is not to be found, for the simple reason that a thorough search will reveal no other religious body that withstands the necessary tests. From that supposition one must assume that the gates of hell have prevailed and that Christ's Church is no more on earth. Of course, the logical conclusion is that God has left no means of knowing His will save by natural reason ; while the best answer that can be made to this dreary problem is that Christ's Church was meant to be without objective reality ; that there are as many Gods to worship as there are men to give worship. This is the absurd position of many a man in the street.

Surely, none of the Protestant churches can date their establishment directly back to a time earlier than the 16th century. The acts of Luther and the German princes ; of Elizabeth and the House of Commons ; of Calvin, Knox, Wesley and others, are well known. So that any attempt to devise an historic connection with apostolic times results if not as comically, at least as tragically, as that of a colored preacher, a good Baptist:

"In those days came John the Baptist, preaching in the wilderness of Judea." "Oh," said he, "how I like to read these precious words in the blessed Bible! You don't read anywhere about John the Presbyterian, or John the Methodist, or John the Episcopalian. No, brethren, it is John the Baptist."

No, God has not forsaken His children. The means of knowing that the One Holy, Catholic and Apostolic Church is the Church established by Christ, are positive and abundant. This is good news to many a man in the street. It comes to his mind strangely, with the freshness of a new revelation. Is it not sad that with the fields of America so white for the harvest, the reapers are so few?

Peter, The Head of Christ's Church

CHAPTER X

Since the Church is not that kind of a fraternal society in which the members accept the majority vote as the authority for its acts, and since the innate dignity of human nature cannot permit one man to take another man's word as final authority in a case of moral obligation, we appeal to the common sense of those who listen to us out in the highways and the byways, to give an unbiased hearing to the historic testimony that Christ conferred supernatural authority—leadership, jurisdiction, divine power—upon Simon the Fisherman.

First in confirmation of this truth are the words of Christ Himself (Matt. XVI):

"Jesus came into the quarters of Caesarea Philippi and asked the disciples, saying: Who do men say that the Son of Man is? But they said: Some, John the Baptist; some Elias; others Jeremias or one of the prophets. Jesus said unto them: But who do you say that I am? Simon Peter answered and said: Thou art the Christ, the Son of the living God. And Jesus answering said unto him: Blessed art thou, Simon Bar Jona, for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven. And I say unto thee that:

Thou art Peter (Cephas, Rock,) and

On this Rock I will build my Church; and

The gates of hell shall not prevail against it; and

I will give to thee the keys of the Kingdom of Heaven and

Whatsoever thou shalt bind on earth, shall be bound in Heaven: and

Whatsoever thou shalt loose on earth shall be loosed in Heaven."

Taking Christ's word for it, there is no mistaking the basic design of the kingdom of heaven on earth. For indeed, Christ's kingdom is not of this world, even though the members of the Church dwell on the earth.



The Autovan on its way home through the mountain at the Royal Gorge, near Canon City, Colorado.

1st—Simon recognizes that Jesus is the promised Messiah, and he professes unconditional faith in His Sonship with God.

2nd—Christ announces "I will build My Church."

3rd—Christ, as He had promised to do (John 1-42), re-named Simon, Cephas (Rock), Peter.

4th—Simon's name is changed to Peter, thus making him the rock of invincible strength for the foundation of Christ's Church.

5th—Christ here gives to Peter the keys of His Church—the authority on earth to govern the Church, to forgive repentant sinners.

6th—Christ's word is given that the gates of hell shall not prevail against the Church He is building.

7th—Christ's Church was thus to be a society of living men, supernaturally endowed, guarding God's word and exercising God's authority.

Christ's Church is then a living organism, having supernatural life, with a visible head and seat of authority. Contrariwise, it is not a federation of independent societies, coming together by common consent for their own defence and advantage, having such authority as the several societies choose to delegate to the federated government.

This difference is easily seen by Americans, for they know very well that the power of the federal government is limited by the will of the States.

We make good progress with a street crowd in showing that the Catholic Church is that Kingdom of Heaven of which Christ is the spiritual head and of which the Pope is the visible head. That the Church is open to every child of Adam who will take the way of salvation. Just as Adam, though unseen, is still the head of all the human race to the last individual, so in absolute contrast, is Christ the spiritual head of His Church. In Adam all die—in Christ all may live.

We are sure to strike fire from the Protestant camp when we say that the authority of Christ's Church is in the keeping of

the Pope. Someone is quite sure to say : "Oh, we have Christ as the head of our Church." Of course this challenge of superiority has back of it the notion that by the recognition of the Pope's authority Catholics deny the leadership of Christ. We are ever glad of such an opportunity, and no matter what was coming next in our address, we leave it to make plain that no Catholic will consent that one of our separated brethren can more firmly or devoutly believe that Christ is the Head—"the chief cornerstone" of His Church. Christ is the invisible Head, while His Vicegerent, the Pope, is the visible head of the one true Church of Christ. There is no possible conflict in the realm of ideal, or in the realm of reality, for one is a counterpart of the other, one is known by means of the other. Just as there is no object made by the hand of man that is not proof that the design for that thing was first made. The design is not objective, it is made of intellectual stuff, while the thing is in the world of material objects. So, by a very imperfect analogy, the visible Church with the Pope at the head, is the exact counterpart of Christ's Church Militant with Himself as the heavenly Head. The visible Church is the proof of Christ's design, and Christ's design is proved by the existence of the visible Church—for it is merely folly to believe that anything visible was ever made without first the immaterial design being created; with the consequence that the immaterial design endures as long as the material thing endures. When heaven and earth shall have passed away, the Church Militant shall be no more.

By the time this point is well worked out, those who would have nothing but an invisible Head to Christ's Church are breathing hard with new thoughts, new to them, while the audience is ready to listen to the story of the Acts of the Apostles in building up the Church with Peter at the head—in authority, having the last word.

The story has been told in thrilling picture: How the Bark of Peter was launched—how it was kept afloat through the

stress and strain of the ever-recurring storms of martyrdom during the early centuries, because its living master was Peter doing the will of his Master, Christ. The figure is as apt today—for in the Bark of Peter is the whole Church, just as in Adam is the whole race. The race multiplies and the Church gathers in all those who would be saved from death in the ocean of sin.

It is simple—those who deny the Ambassador of Christ, deny Christ Himself. Yet those Christians who deny the authority of the Ambassador of Christ go to the 16th chapter of St. Matthew for their argument against a visible head of the Church. Now, since the English is the same in the Protestant version of the Bible as in our own, it is in fact nothing more than the ringing of the changes upon an old error,—so old that we are reminded of the wisdom of Solomon, there is nothing new under the sun; for this old dispute over the gender of the word used to signify Peter's office was settled upon the facts in the case long ago.

Petros—Petra

Occasionally, during the quiz period, someone solemnly questions the Primacy of Peter because the masculine and the feminine gender are both used in the Greek text from which our English translations are made. But the difficulty of reconciling the use of the two words *Petros* and *Petra* has long since been made plain. At one of our Boston Common meetings a gentleman objected:

"The name Peter is taken from the Greek word *Petros*, which means a stone. Christ said to Simon 'thou art *Petros*,' meaning a stone. Then Christ said, 'upon this *Petra*,' which means a rock, 'I will build my Church—therefore Christ Himself, not Peter, is the rock upon which the Christian Church is founded.'"

It so chanced that in the book of Catholic doctrine which we were at that time distributing, ("The Catholic Religion," Father Martin) this issue was worked out very simply—the text showed that Christ spoke to Peter in the Syro-Chaldaic lan-

guage, not in the Greek tongue. In the Syro-Chaldaic the word used is Cephass—the Rock—in this tongue there is no change of gender. Consequently all discussion regarding the words Petros and Petra has no bearing on the matter, which is plain indeed, as though our Lord had said—Thou art Cephass, and upon this Cephass, I will build My Church.

Upon meeting Simon (Peter) the first time, Christ had told him: "Thou shalt be called Cephass" (John 1-42). Cephass is by St. John interpreted to mean, a rock. It is significant that Simon is the first man in history to be known by the name of Peter, for Simon's name was changed to Peter to signify his supernatural office. There are three instances of this kind in the Old Testament. The record gives the changing of the names Abram, Sarai and Jacob, to signify the mission for which they were divinely selected. Abram's name was changed to Abraham:

"And God said to him, I AM, and my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name be called any more Abram; but thou shalt be called Abraham; because I have made thee a father of many nations." (Genesis XVII, 4-5).

Sarai changed to Sara:

"God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

"And I will bless her, and of her I will give thee a son, whom I will bless, and kings of people shall spring from him." (Gen. XVII, 15, 16).

Jacob changed to Israel:

"And he (the Angel) said: What is thy name? He answered, Jacob. But he said: Thy name shall not be called Jacob, but Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?" (Genesis XXXII-27, 28).

Even though the popular Protestant mind seems to hold rather tenaciously to the error that Peter is not the Rock upon which Christ's Church is founded, Protestant scholarship gives ample testimony that the Catholic understanding is undeniably correct. "The Dictionary of Christ and the Gospels" makes the following frank statement:

"The common view that the rock is Jesus Himself has scarcely any supporters among the interpreters of today. A number of Protestant scholars agree with the Roman Catholic Church in understanding the rock of Peter himself." (edited James Hastings, D. D., assisted by John A. Selbie, D.D., John C. Lambert, D.D., p. 350, vol. 2, New York, 1908).

We set down other statements from accredited writers to the same effect:

John Samuel Thompson ("Monotessaron," p. 194) Protestants have betrayed unnecessary fears, and have therefore used all the hardihood of lawless criticism in their attempt to reason away the Catholic interpretation."

Daniel Whitby ("A Critical Commentary" p 123) "that Christ here promised to build His Church upon St. Peter, seems evident."

Gilbert Girard ("Institutes of Biblical Criticism" canon 511) "Building on Peter is explained, by some, as contrary to the faith that Christ is the only foundation (I Cor. III, 2), and as favoring the succession of Peter and his successors; but the connection shows that Peter is here plainly meant."

Ernest Frederick Carl Rosenmuller ("Scholia in Novum Testamentum" tom. I, p 336) "The rock is neither the confession of Peter, nor Christ, pointing out Himself by His finger or by a shake of the head (which interpretations the context does not admit), but Peter himself."

Bishop Herbert Marsh ("Comparative View" app., p. 27) "It would be a desperate undertaking to prove that Christ meant any other person than Peter."

Gospel Proof of Peter's Primacy

Half the battle is won if an audience is but half convinced that the one and only true religion is that to be found in the Catholic Church. For it is merely common sense to see that only one of many contrary doctrines might be the true doctrine. Just as the exact sum of certain figures in a row can have but one right answer, so it is with moral truth, the right answer is God's answer and though there may be dozens of half-right answers they are all made by men.

Christ is the Author of "one faith," "one fold," under the authority of "one shepherd," who in His name, is commissioned to "feed My lambs," "feed My sheep." St. Paul plainly tells us that "the house of God, which is the Church of the living God

(is) the pillar and ground of truth" (I Tim. III-15). This being so, one authority and one only, could be tolerated and the primacy of Peter fills full the necessary sum of absolute authority as the Vicegerent on earth of Christ.

In the government of civic affairs it is only the anarchists who talk of getting along with voluntary agreement, so no right-minded man would presume to say that a divided authority could maintain order, which is but another way of saying that unity of purpose is necessary in any society. If then, in mundane affairs we must have a one-man head in order to make towards one end, how plain it is that the true religion must have one head only absolutely immune from human error, in order to reach the ultimate end for which we were created?

In the open we set forth God's word for it that Peter is the head of Christ's Church, and ask for a candid answer to question after question:

Was it not Peter to whom Christ gave the keys of His Kingdom? (Matt. XVI-19). And do not the keys signify Jurisdiction—Authority?

Was it not Peter to whom Christ said what you shall bind or loose upon earth shall be bound or loosed in heaven? (Matt. XVI-19). Did not Christ say this to Peter before He made the other apostles partakers with Peter in this Divine power? (John XX-23).

Was it not Peter whom Christ selected to "confirm thy brethren" once he had been himself confirmed by Christ? (Luke XXII-32).

Was it not Peter who conducted the election at which Mathias was given the place made vacant by the death of Judas? (Acts I-25).

Was it not Peter who first preached to the Jews in Jerusalem? (Acts II-14.)

Was it not Peter who was the first to receive the Gentiles into the Church? (Acts XI.)

Was it not Peter who acted as Judge in the case of Ananias and Saphira? (Acts V).

Was it not Peter who "when there had been much disputing" in the council of Jerusalem (Acts XV), "rising up" said the word that caused "all the multitude" to hold "their peace"?

Was it not Peter whom Christ invested with supremacy in the care of His whole flock? "Feed My sheep" (John XXI-15, 17).

Was it not Peter who performed the first miracle when in the name of Jesus Christ of Nazareth he commanded the lame beggar at the Temple gate to "arise and walk"? (Acts III).

Was it not Peter as leader that Paul went to visit, after his conversion, tarrying with him for fifteen days? (Gal. 1-18).

Was it not from Peter's boat that Christ taught the multitude? (Luke V-3).

Was not Peter called to come over the water from his boat by Christ? (Matt. XIV, 28-29).

Was it not Peter to whom the Angel sent a special message announcing the Resurrection of our Lord? (Mark XVI-7).

Was it not Peter to whom the risen Christ first appeared? (Luke XXIV-34).

Was it not Peter who replied to the Sanhedrin in the name of the Apostles—being filled with the Holy Ghost? (Acts 4).

Surely, the categorical answer to all these questions must be "Yes." Even so, the case of the Primacy of Peter is much less than half made out. At any rate, these citations proved altogether too much for two Protestant ministers to stand up against, even though, on the Sunday before, they had challenged us to give public scriptural proof of the Primacy of Peter. We accepted the challenge and during the week culled these Biblical references to be used on the next Sunday.

This was in Toledo, Ohio, on our auto-van journey from San Francisco to Boston, and we were speaking in Wilkey's Park. During the quiz period, these two Protestant ministers denied

that Peter was at the head of the Apostles and said that from St. Augustine nothing could be found in support of the doctrine of the Primacy of Peter. This gratuitous advertising brought us an immense audience on the following Sunday in Walbridge Park. After we had given a quotation from St. Augustine, Bishop of Hippo, in the fifth century, that gives the precise doctrine held by the Church today, we shot out the questions set down above. Quietly the gentlemen left the crowd. But they had done the Catholic cause a great service, for which we were grateful, as we followed up the advantage they had not meant to give.

Peter it was who spoke for the Apostles (Matt. XV-15) asking Christ to "expound to *us* this parable." Again, he inquired "dost thou speak this parable to *us*?" (Luke XII-41). Peter it was who won from Christ the foreknowledge of the place of the Apostles in Heaven by his question: "Behold, we have left all things, and have followed thee; what therefore shall *we* have?" (Matt. XIX-27.)

Peter's name heads all four lists of the twelve Apostles—Matthew (X-2), Mark (III-16), Luke (VI-14) and the Acts (I-13); while the name of Judas is always at the bottom of these lists.

Peter's name appears in the New Testament 160 times, while the next in order is the name of St. John the Evangelist, it appears but 35 times. Moreover, Peter is designated "the first" by St. Matthew in his list of the Apostles. Both his original name and the name given to him by Christ to signify his office, are used in the sacred text.

It may not be presumed that *the first* was thus used by St. Matthew to denote the fact that Peter was the first apostle chosen by Christ, for that honor belongs to his brother, Andrew. The simplest conclusion from an unbiassed reading of the facts in the case, the one never doubted until fifteen hundred years later, is of course, the correct one. Peter is the head of the

Apostles—the Rock of visible power upon which Christ founded His Church. Since the gentlemen giving the challenge had retired, it was evident at the close of our address that nobody in our audience around the auto-van in Walbridge Park, had a thought of denying the super-abundance of testimony in support of the Primacy of Peter.

Peter's Denial of Christ

The battle is ended ! The battle is on ! Someone will want to know—"Is it reasonable to think that Christ would appoint a man to be the head of His Church who denied Him—to whom Christ said, "get thee behind me Satan"? Such a questioner reflects the so-called liberal mind, any objection against the Christian religion is good enough, if it will create confusion within the other fellow's camp.

But the waters are not muddied ; instead, a further opportunity is given for a defence of the Faith. It will be recalled that Jesus had just told the twelve that He "must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death and on the third day rise again." (Matt. XVI).

How like the impetuous Peter was his protest : "Lord, be it far from thee, this shall not be unto thee !"

Is not the meaning of our Lord's reply to Peter, plain to any candid mind? "Go behind me, Satan, thou art a scandal unto me; because thou savourest not the things that are of God, but the things that are of men." Our Lord knew Peter perfectly—saw him to the end of his life, to his death, crucified with his head down, accounting himself not worthy to die at Christ died for us. Peter's human love of Christ rebelled at the thought of his Master going up to Jerusalem to suffer and to be put to death. Peter did not visualize the resurrection of our Lord.

Our Lord does not designate Peter as a devil. One sense of the Hebrew word, *satan*, is that of an adversary, just as we give the word that sense today. It is as though Christ said—You scandalize me—you make yourself my adversary—for you would weaken my purpose to go to Jerusalem to fulfil My Father's will. Surely Christ knew Peter better than Peter knew himself. Peter did deny Christ—thrice; but he was stricken in his heart ever after his Master turned to gaze upon him. Since this was before the descent of the Holy Ghost upon him, Peter had relied merely upon his natural strength. From that time on, Peter proved equal to the demands of his office.

Peter in Rome

Dogmatically it has been declared that Christ established the Primacy of jurisdiction over His Church in the person of Peter, who was Bishop of Rome, and that Peter's primacy is perpetuated in the person of the Roman pontiffs. It should go without saying, that if Peter's primacy could be broken down, then one Christian Church would have as good a foothold as another, for none would be certainly of Christ. As should be expected, great pressure is brought to bear upon the Primacy of Peter. Of course this pressure is both wilful and ignorant. It comes from Protestant denial and is spread by inherited prejudice against Rome—and it comes from the prejudice of those "higher critics" and is spread amongst the irreligious masses, by the authority of their so-called scientific judgments. Consequently a vast number of persons catch in support of their views at any straw which has no basis in fact. If then, the most conspicuous of these straws floating down the stream of destruction, comes their way, they clutch at it gleefully, denial is so simple!

"Peter never was in Rome!" Ergo, he was not Bishop of Rome, since he neither lived nor died in Rome. If that

were so, it would indeed settle the fate of the Catholic Church. Then God would have no Kingdom on earth, and man-made religions might, with no avail, dispute one with another until the end of time. But it is not so.

Even though Protestant authorities, of high standing within their own ranks, have of late years affirmed that history sustains the Catholic affirmation that Peter was Bishop of Rome, the opinion of these leaders seems to have done but little in breaking up the prejudice of the Protestant rank and file—the Catholic Church is still anathema. However, their active interest in denying that Peter was ever in Rome, is by no means as great as is that of those bodies who are influenced by the anti-Christian elements in our country. Amongst these bodies none are more uppish than are some Masonic and the strictly anti-Catholic elements in control of their respective public press. We shall introduce two of these publications, both having a nation-wide circulation, which gives unhappy proof of the large numbers of vulgar minds sufficient to support this low-toned and un-American press.

In the lead is "The New Age", the official publication of the Supreme Council, 33% Scottish Rite Masons. It devotes so many pages every month in "telling what a hell of an outrage the Roman Catholic religion is" that the "Square and Compass" (Denver, Colo.), also a Masonic organ, editorially inquires if:

"The rite is slowly and insidiously educating the Craft to believe that the end and aim of Masonry is to fight the Catholic Church."

There would seem but little doubt of it since Masonic readers partake "slowly and insidiously" of "guff" such as this: Following its caption of "Well, Well, Well." "The New Age" reprints from a Catholic paper this question and answer:

Q.—Was the Pope ever put to death?

A.—St. Peter and thirty of his successors were put to death. For 250 years not a single head of the Church died a natural death."

The Masonic magazine continues (Washington, D. C. May 1922).

"Marry come up, Go to, and What HO! St. Peter never was pope, and there is nothing to show that he ever was in Rome. There never was such a thing as a pope until the time of Constantine, some 300 years after Christ; and since his time the Bishops of Rome have arrogated to themselves that title. Who wrote the answer to that question, any way?"

The last sentence of this paragraph gives it a clever turn—when the object is to muddy the waters of historic truth. For the answer might well be—any well-informed writer on things Catholic.

"The New Menace" is the anti-Catholic publication we shall call into the court of common sense to show that it is wholly devoted to the task of making the man in the street believe that the Catholic Church is a hell of an outrage upon human society. From hundreds of like articles, we take these lines from a two-column statement dealing with the Roman Pontiff under the caption—"Peter Never A Pope".

"It is absolutely certain that he (Peter) was never in Rome" (New Menace, July 29, 1922).

Thus it is that this sheet, with brazen confidence born of utter defiance of truth, speaks with anti-Catholic authority.

Taken all together, the press hostile to the Church permits hardly a week to pass without an attempt to place a lever under The Rock in the desire to dislodge the centre of the moral world.

From a mass of evidence—easily available to the student—we present a few pieces of testimony to show that Peter was in Rome. First—there are two pieces of Scriptural evidence, one from St. Peter himself, and one from St. Paul, which assume the residence of Peter there as taken for granted.

In his First Epistle, which is written with a dignity and authority certainly becoming to the head of the Church, just at its close, St. Peter, makes this figurative reference to Rome:

"The Church that is in Babylon, elected together with you, saluteth you." (ch. V-13). Plainly, Peter is writing from Rome, then the very brilliant centre of Paganism. Its heathen wickedness was so like what Babylon had been five hundred years before in contrast to the holy city of Jerusalem, that the one word "Babylon" in place of Rome, informed the "strangers" in Pontus, Galatia and the others to whom Peter wrote, precisely what sort of a city Rome was at that time. Peter, the head of this living organism, the Church, was making progress within an environment that was Babylonish. Only those who have an axe to grind, pretend to the contrary, since scholars are in agreement on the point.

Meeting the crass denial that Peter was Bishop of Rome, from another angle. An Epistle of St. Paul was addressed to the Romans (ch. I) which gives ample testimony of the existence of the Church there. St. Paul wrote about twenty-five years after the ascension of our Lord. Did anybody ever read of one other than Peter as the first Bishop of Rome?

Historically, there is testimony to the effect that successive Bishops of Rome have declared themselves as successors of St. Peter. St. Clement, disciple of St. Peter; St. Anacletus, St. Marcellus I, St. Damascus I, St. Innocent I, St. Leo I, St. Gelasius I, John III, St. Gregory I, and others being Bishops, testify to having succeeded St. Peter.

We quote from Protestant authorities to the same effect.

William Cave D. D.: "That Peter was in Rome and held the See there for some time, we affirm with the whole multitude of the ancients".

"The Dictionary of the Bible" (Sir William Smith, D.C.L., LL.D. London 1893) not only affirms that Peter was in Rome, but it gives references to early Christian writers of unquestionable authority. We quote:

"The evidence (of St. Peter's martyrdom in Rome) is complete, while there is a total absence of any contrary statement in the writings of the early Fathers. We have in the first place, the certainty

of his martyrdom, in our Lord's own prediction (John XXI, 18, 19). Clement of Rome, writing before the end of the first century, speaks of it. Ignatius, in the undoubtedly genuine Epistle to the Romans (ch. IV) speaks of St. Peter in terms which imply a special connection with their Church. Other early notices of less weight coincide with this, as that of Papias (Euseb. II-15), and the apocryphal *Prædicatio Petri*, quoted by Cyprian. In the second century, Dionysius of Corinth, in the Epistle of Soter, Bishop of Rome (Ep. Euseb. H.E. II-25) states as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, suffered martyrdom about the same time. Iraeneus, who was connected with St. John, being a disciple of Polycarp, a hearer of the apostle, and thoroughly conversant with Roman matters, bears distinct witness to St. Peter's presence at Rome (Adv. Haer. III-1,3). It is incredible that he should have been misinformed. In the next century, there is the testimony of Calus, the liberal and learned presbyter (who speaks of St. Peter's tomb in the Vatican), that of Origen, Tertullian, and the ante and post Nicene Fathers, without a single exception. In short, the Churches most nearly connected with Rome, and those least affected by its influence,——concur in the statement that Peter was a joint founder of that Church and suffered death in that city—— (p 805, v 2).

The Encyclopedia Britannica (11th, 3d, vol. 21, p. 228) says:

"The evidence is probably sufficient to establish the fact that Peter, like Paul, had a wide missionary career, ending in a violent death in Rome."

Harnack—who is Protestant indeed, will not subscribe to the "Protestant prejudice" which led to the denial of St. Peter's martyrdom in Rome. His contention is that sincere investigators must drop the attack. While Grisar (History of Rome and the Popes during the Middle Ages, vol. I, p 298), quotes Harnack to sustain the view that all critical opinion denying martyrdom to St. Peter is *worthless*, having nothing better than prejudice as its foundation. Again, referring to St. Peter's figurative use of the word Babylon, the Protestant Bishop Charles John Ellicott in his *Commentary* throws in his lot with historical evidence.

We quote:

"It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prej-

advice can stand against the historical evidence that St. Peter sojourned and died in Rome Whatever theological evidences follow from it, it is as certain that St. Peter was at Rome as that St. John was at Ephesus."

This will suffice to show that educated and wellmeaning Protestants no longer defend the notion that Peter was never in Rome. However, is it not for those who correct these errors to rally against the use made of them by anti-Catholic propagandists? Especially since far-flung attempts of "The New Age" and "The New Menace" in breeding contempt for the Catholic Church are at the same time uprooting our dearest American inheritance—the inalienable right to worship God according to our conscience?

At any rate, by thoughtful men no response should be given in support of their wicked glee: "Well, Well, Well,"—"Marry, come up—Go to, and What Ho!"

But after all, good comes out of evil! Campaigners for Christ have an up-to-date reason for showing that many a time and oft some piratical crew has attempted to scuttle the Bark of Peter, with ever the same failure, for the good ship still rides out the gale as safe, sound and secure as when Christ made Peter her Captain.

Sovereign Pontiffs

One, only, of all the Bishops in the world today claims the title to the Primacy of Peter, and everybody knows this Bishop as the Pope of Rome, Pius XI. Moreover, whatever occasional dispute there may have been in the past as to what Bishop, this or another, was the Pope, the common sense of the matter lies in a nutshell—there was one only Pope, not two or more. If everybody did not know at a specific time who was the Pope, there were those who did. Besides, the Holy Ghost ever resides within the Church.

While the issue of determining the succession of the Popes is indeed greatly extended in time, the process is precisely the

same as that of settling the issue as to whether our Chief Magistrate President Coolidge, is the legitimate occupant of the official chair at Washington. It is a matter of historic research (dead men's testimony is brought into court, nobody in America having first-hand knowledge of the fact) that right up from the days of Washington's election to the Presidency of our country (1789) one President after another came and went, finally to make place for President Coolidge. So, likewise, one may trace the claim of Pius XI back to the first Pius, Bishop of Rome, who was elected in the year 142, A. D., and from Pius the First, back through the nine successors of St. Peter, all of whom met martyrdom in Rome for Christ.

Popes—Pius

Pius	XI	elected	1922 A. D.
Pius	X	"	1903 A. D.
Pius	IX	"	1846 A. D.
Pius	VIII	"	1829 A. D.
Pius	VII	"	1800 A. D.
Pius	VI	"	1775 A. D.
Pius	V	"	1565 A. D.
Pius	IV	"	1559 A. D.
Pius	III	"	1503 A. D.
Pius	II	"	1458 A. D.
Pius	I	"	140 A. D.

List of Popes

(World's Almanac — 1924)

- 1— St. Peter, of Bethsaida in Galilee, Prince of the Apostles, who received in the year 33 A. D. from Jesus Christ, the Supreme Pontifical Power to be transmitted to his successors ; resided first at Antioch, then at Rome, where he was martyred.

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
2	67	St. Linus
3	79	St. Cletus
4	91	St. Clemens I
5	100	St. Evaristus
6	109	St. Alexander
7	119	St. Sixtus
8	128	St. Telesphorus
9	138	St. Hyginus
10	140	St. Pius
11	157	St. Anicetus
12	168	St. Soter
13	177	St. Eleutherus
14	190	St. Victor I
15	202	St. Zephyrinus
16	218	St. Calixtus I
17	222	St. Urbanus I
18	235	St. Pontianus
19	235	St. Anterus
20	236	St. Fabianus
21	251	St. Cornelius
22	253	St. Lucius
23	254	St. Stephanus
24	257	St. Sixtus II
25	259	St. Dionysius
26	269	St. Felix I
27	275	St. Eutychianus
28	283	St. Caius
29	296	St. Marcellinus
30	307	St. Marcellus
31	309	St. Eusebius
32	310	St. Melchiades
33	314	St. Sylvester
34	336	St. Marcus

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
35	337	St. Julius I
36	352	St. Liberius
37	366	St. Damascus
38	384	St. Siricius
39	398	St. Anastasius I
40	402	St. Innocentius I
41	417	St. Zozimus
42	418	St. Bonifacius I
43	422	St. Coelestinus
44	432	St. Sixtus III
45	440	St. Leo I
46	461	St. Hilarius
47	468	St. Simplicius
48	483	St. Felix III
49	492	St. Gelasius
50	496	St. Anastasius II
51	498	St. Symmachus
52	514	St. Hormisdas
53	523	St. Joannes I
54	526	St. Felix IV
55	530	Bonifacius II
56	532	Joannes II
57	535	St. Agapetus I
58	536	St. Silverius
59	537	Vigilius
60	555	Pelagius
61	560	Joannes III
62	574	Benedictus
63	578	Pelagius II
64	590	Gregorius I
65	604	Sabinianus
66	607	Bonifacius III
67	608	St. Bonifacius IV

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
68	615	St. Deusdedit
69	619	Bonifacius V
70	625	Honorius
71	640	Severinus
72	640	Joannes IV
73	642	Theodorus I
74	649	St. Martinus
75	654	St. Eugenius I
76	657	St. Vitalianus
77	672	Adeodatus
78	676	Donus
79	678	St. Agatho
80	682	St. Leo II
81	684	St. Benedictus II
82	685	Joannes V
83	686	Canon
84	687	St. Sergius I
85	701	Joannes VI
86	705	Joannes VII
87	708	Sisinnius
88	708	Constantinus I
89	715	St. Gregorius II
90	731	St. Gregorius III
91	741	St. Zacharias
92	752	Stephanus II
93	752	Stephanus III
94	757	St. Paulus I
Anti-Pope	767	*Constantinus
95	768	Stephanus IV
96	772	Hadrianus I
97	795	St. Leo III
98	816	Stephanus V
99	817	Paschalis I

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
100	824	Eugenius II
101	827	Valentinus
102	827	Gregorius IV
103	844	Sergius II
104	847	St. Leo IV
105	855	Benedictus III
106	858	St. Nicolaus I
107	867	Hadrianus I
108	872	Joannes VIII
109	882	Marinus I
110	884	Hadrianus III
111	885	Stephanus VI
112	891	Formosus
113	896	Bonifacius VI
114	896	Stephanus VII
115	897	Romanus
116	897	Theodorus II
117	898	Joannes IX
118	900	Benedictus IV
119	903	Leo V
120	903	Christophorus
121	904	Sergius III
122	911	St. Anastasius III
123	913	Lando
124	914	Joannes X
125	928	Leo VI
126	929	Stephanus VIII
127	931	Joannes XI
128	936	Leo VII
129	939	Stephanus IX
130	942	Marinus II
131	946	Agapetus II
132	955	Joannes XII

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
Anti-pope	963	*Leo VIII
133	964	Benedictus V
134	965	Joannes XIII
135	973	Benedictus VI
136	974	Benedictus VII
137	983	Joannes XIV
138	984	Bonifacius VII
139	985	Joannes XV
140	996	Gregorius V
141	999	Sylvester II
142	1003	Joannes XVII
143	1003	Joannes XVIII
144	1009	Sergius IV
145	1012	Benedictus VIII
146	1024	Joannes XIX
147	1033	Benedictus IX
148	1045	Gregorius VI
149	1046	Clemens II
150	1048	Damasus II
151	1049	St. Leo IX
152	1055	Victor II
153	1057	Stephanus X
Anti-Pope	1058	*Benedictus X
154	1059	Nicolaus II
155	1061	Alexander II
156	1073	St. Gregorius VIII
157	1086	Victor III
158	1088	Urbanus II
159	1099	Paschalis II
160	1118	Gelasius II
161	1119	Calixtus II
162	1124	Honorius II
163	1130	Innocentius II

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
164	1143	Celestinus II
165	1144	Lucius II
166	1145	Eugenius III
167	1153	Anastasius
168	1154	Hadrianus IV
169	1159	Alexander III
170	1181	Lucius III
171	1185	Urbanus III
172	1187	Gregorius VIII
173	1187	Clemens III
174	1191	Celestinus III
175	1198	Innocentius III
176	1216	Honorius III
177	1227	Gregorius IX
178	1241	Celestinus IV
179	1243	Innocentius IV
180	1254	Alexander IV
181	1261	Urbanus IV
182	1265	Clemens IV
183	1271	Gregorius X
184	1276	Innocentius V
185	1276	Hadrianus V
186	1276	Joannes XXI
187	1277	Nicolaus III
188	1281	Martinus IV
189	1285	Honorius IV
190	1288	Nicolaus IV
191	1294	St. Celestinus V
192	1294	Bonifacius VIII
193	1303	Benedictus XI
194	1305	Clemens V
195	1316	Joannes XXII
196	1334	Benedictus XII

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
197	1342	Clemens VI
198	1352	Innocentius VI
199	1362	Urbanus V
200	1370	Gregorius XI
201	1378	Urbanus VI
Anti-pope	1378	*Clement VII
202	1384	Benedictus XIII
203	1389	Bonifacius IX
204	1404	Innocentius VII
205	1406	Gregorius XII
206	1409	Alexander V
207	1410	Joannes XXIII
208	1417	Martinus V
209	1431	Eugenius IV
210	1447	Nicolaus V
211	1455	Calixtus III
212	1458	Pius II
213	1464	Paulus II
214	1471	Sixtus IV
215	1484	Innocentius VIII
216	1492	Alexander VI
217	1503	Pius III
218	1503	Julius II
219	1513	Leo X
220	1522	Hadrianus VI
221	1523	Clemens VII
222	1534	Paulus III
223	1550	Julius III
224	1555	Marcellus II
225	1555	Paulus IV
226	1559	Pius IV
227	1565	St. Pius V
228	1572	Gregorius XIII

CAMPAIGNING FOR CHRIST

<i>No.</i>	<i>Date elected or consecrated</i>	<i>Name</i>
229	1585	Sixtus V
230	1590	Urbanus VII
231	1590	Gregorius XIV
232	1591	Innocentius IX
233	1592	Clemens VIII
234	1605	Leo XI
235	1605	Paulus V
236	1621	Gregorius XV
237	1623	Urbanus VIII
238	1644	Innocentius X
239	1655	Alexander VII
240	1667	Clemens IX
241	1670	Clemens X
242	1676	Innocentius XI
243	1689	Alexander VIII
244	1691	Innocentius XII
245	1700	Clemens XI
246	1721	Innocentius XIII
247	1724	Benedictus XIII
248	1730	Clemens XII
249	1740	Benedictus XIV
250	1758	Clemens XIII
251	1769	Clemens XIV
252	1775	Pius VI
253	1800	Pius VII
254	1823	Leo XII
255	1829	Pius VIII
256	1831	Gregorius XVI
257	1846	Pius IX
258	1877	Leo XIII
259	1903	Pius X
260	1914	Benedictus XV
261	1922	Pius XI

(* Anti-popes, pretenders to the Papal Chair)

From that first Pentecostal Day in the year 33 A. D. to this, our day and generation, 1924 A. D., 261 Popes have occupied the Chair of Peter. Of these Bishops of Rome, 33 met martyrdom, and 82 of them have been canonized saints.

To the objection that Apostolic succession has been broken, because men not duly elected have sat in the Chair of Peter, it is sufficient to say—if so, these men were not Popes. This is only another way of saying that the next Pope to be duly elected is the successor of the last Pope duly elected. So that a man falsely claiming to be Pope, during the time intervening, has no effect whatsoever upon strict Apostolic succession to the Chair of Peter. If in the case of temporal kings, where government is safeguarded by social justice, we rightly say the king is dead, long live the king, how simple it is to see the fact of Apostolic succession because of the supernatural safeguard placed over the Bride of Christ.

Early Historic Evidence of Succession

So early as about 150 A. D. the Roman presbyter, Caius, gives his word for it that the records of those who laid the foundation of the Roman Church are extant:

"If you will go to the Vatican, and to the Via Ostensis, you will find the monuments of those who have founded the Church" (Caius).

Hegesippus, who says that the same doctrines were taught in the "other provinces" as in Rome (about 180) also says:

"When I had come to Rome I made a list (of Bishops) up to Anicetus, followed by Soter, the latter being succeeded by Eleutherius" (fragment from Eusebius).

Surely "a list" means one following in succession from the first.

Writing against heresies in 202 A. D., St. Irenaeus in Book 3, chapter 3, No. 2-3, gives testimony of Apostolic succession and of unity of doctrine as well:

"Pointing out that tradition which the greatest and most ancient and universally known Church—founded and constituted at Rome by the two most glorious Apostles, Peter and Paul,—derives from the Apostles, and that faith announced to all men, which through

the succession of her bishops has come down to us, we confound all those, who in any way, whether through pleasing themselves or vain glory, or blindness, and perverse opinion, assemble otherwise than as behooves them. With this Church, because of its higher rank, every church must agree, that is, the faithful of all places in which the apostolic tradition has been always preserved by the faithful of all places. The blessed Apostles, therefore, having founded and built up that Church, committed the office of the episcopacy to Linus. Of this Linus, Paul makes mention in his Epistle to Timothy. But he was succeeded by Anacletus, and after him, in the third place from the Apostles, Clement obtains that episcopate—who had even seen the blessed Apostles themselves, and conferred with them, and who had ever before his eyes the familiar preaching, and the tradition of the Apostles; and not he alone, for there were at that time many alive who had been instructed by the Apostles. . . . But this Clement was succeeded by Evaristus, and Evaristus by Alexander. Next to him, thus the sixth from the Apostles, Sixtus was appointed, and after him, Telesphorus, who also suffered a glorious martyrdom; next Hyginus; then Pius, after whom was Anicetus. And since Anicetus was succeeded by Soter, Eleutherius as the twelfth after the Apostles now holds the Episcopate. In this order and by this succession, the traditions which is in the Church from the Apostles, and their preaching of the Truth, have come down to us."

St. Basil (about 330-379 A. D.) (Epistolae) "Those who had separated themselves from the Church no longer had within themselves the grace of the Holy Ghost; for when the line of succession was broken, communication likewise ceased."

St. Opatus Milevitanus (about 370), (De Schismate Donatarum.) "You cannot disguise your knowledge of the fact that in Rome the episcopal see was established first of all for Peter—for Peter, the chief of all the apostles, held this see. For this reason he was also called Cephas, because in this one see all others were to preserve their unity. . . . Show us the origin of your episcopal authority, you, who wish to claim holy Church for yourselves."

St. Augustine (354-430). (Contra epistolam Manichaei.) "Many other reasons there are which very rightly keep me within the bosom of the Catholic Church. It is the consent of peoples and nations that keeps me; it is the weight of authority, founded on miracles, nourished by hope, increased by love, firmly established by its antiquity, that keeps me; it is the succession of priests beginning with the see of the Apostle Peter, himself, to whom the Lord, after His resurrection, entrusted His flock to be fed, down to our own times, that keeps me; it is finally the very name Catholic itself that keeps me; for not without reason has our Church alone amid so many heresies obtained this title, so that whilst all heretics wish to be called Catholics, still, none of them would dare to point out his own basilica or his own home to a stranger who should wish to visit the Catholic Church."

Taken together, the historic evidence should be sufficient to satisfy reasonable men that it is the Catholic Church that

has withstood the "gates of hell" since none other is in existence with unbroken record from the time of Christ. This evidence proves the Catholic Church to have been established by Christ; that the Church is based upon the Apostles, of whom Peter was "The First"—that Peter is "the Rock" of supernatural authority on earth—that "the Fathers" before the time of Constantine recognized the Primacy of Peter—that the headship of Christ's Church was to pass down through the ages to the end of time through the Bishop of Rome.

Of course it were idle to make this direct appeal to other than the Protestant elements in our audiences. For those on the left, so to say, must first be persuaded of the existence of God. Then followed up with the fact of God's supernatural revelation that His only begotten Son is the historic Christ our Lord; that by His Divine power the Catholic Church was established. All this must be done before the materialistically minded can be brought to any realization of the part St. Peter has played within the scheme of Divine economy.

But to Protestants, we set it forth plainly that any discredit put upon the Primacy of Peter is in fact put upon Christ Himself, since it is based upon nothing more credible than prejudice, it is merely a lawless denial of the fact that Peter was in Rome.

In campaigning for Christ we stand to defend the Catholic Church, which began on that first Pentecostal Day upon which the Holy Ghost took up His abode on the earth. It is the Church over which Peter first presided. It is the One, Holy, Catholic and Apostolic Church over which our Holy Father Pius XI reigns.

The Church Infallible

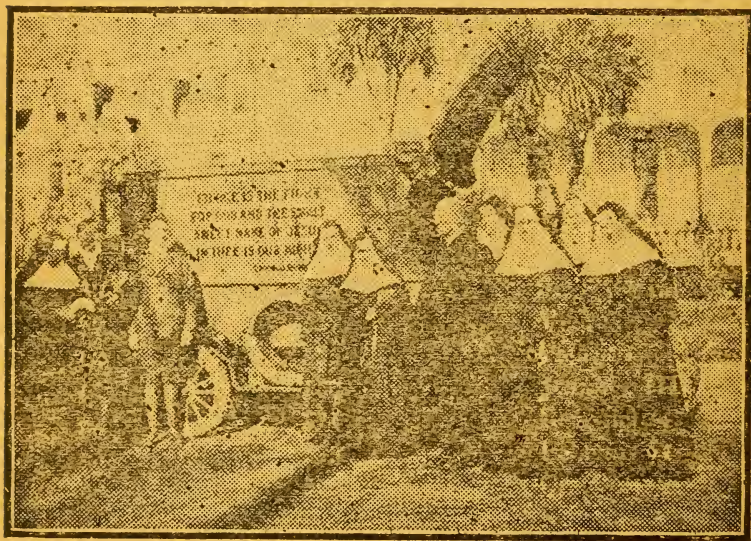
CHAPTER XI.

Pilate's attitude, that truth may not be known, is the attitude of many men of many minds to-day. What is Truth? The answer comes directly from the Lord God:

"I am the way, and the truth, and the life." (St. John XIV-6).

But if God is Truth, it is of utmost human concern to know if God here and now bespeaks "the way and the truth and the life" and to seek and acquire the knowledge of truth to our utmost capacity.

Truth being absolute, it is reasonable to believe that no finite mind can hold possession of it whole and entire. Yet, to believe that God has set up on earth an infallible authority



At The Ursuline Convent In Santa Rosa, California.

to guard and define truth, is the sum and substance of ethical and moral satisfaction. For unless there be an infallible authority to interpret and determine matters of faith and morals, no better reliance for organized religion exists than one man's opinion against any and all others, nothing better than an accidental uncertain appeal of the thing itself, a fickle plausible something which is here today and gone tomorrow. In this there is no intellectual foundation for judgment, no contrast between the Absolute and relative, no difference in quality between First Cause and contingent causes, no certainty that *this* is right and *that* is wrong; there is nothing which is dependable and reliable, nothing which man can hold to safely when the gales and storms of contradiction assail him and the dark clouds of doubt hang heavy over him. How different is all this from our Catholic strength and security. We are not left in any such difficulty; we believe that the infallibility of the Church is as true and certain as is the dawn after the night, as is spring after winter.

In Campaigning for Christ, we point out the dilemma a man faces who at once denies the infallibility of the Church and asserts the infallibility of the Bible. On the one hand, a man's belief in the Bible as God's infallible word, rests upon the authority of the living voice resident within the Catholic Church. On the other hand, one who denies to the Pope and the Church the infallible authority to interpret the meaning of the Bible destroys this Scriptural infallibility itself, since God's Word is changed by every fallible reader who attempts to explain and interpret himself. If then any man's mind accommodates itself to these very evident contradictions, his judgment can hardly be taken as sound. But this is precisely the position of the evangelical Protestant.

That the Bible cannot interpret itself, all must agree, and that Truth cannot mean this today and that tomorrow, all must likewise agree. It is easy to show, in truth, to men of good-will,

that by private interpretation of the Bible one leader with his group can set up one doctrine or creed, while another leader with his group, can set up a quite contrary doctrine or creed, and thus tear down and destroy what the other has built up, and which he claimed to be truth.

And by contrast, by absolute contrast with these man-made religions, it is easy to show that one only Church has weathered the gales of all the Christian centuries and that it is this Church which pronounced the Bible to be God's infallible Word and that has kept the Bible pure and intact in tradition and teaching, because of its peculiar prerogative of infallibility.

Reasoning rightly it must be agreed that God alone is *by nature* infallible; therefore, if any individual, any organism, can be protected from human error it is because God has delegated His infallibility to such individual, to such organism.

Now the Catholic Church, a living organism, claims the delegated jurisdiction of God's infallible power in matters of faith and morals. It is a significant fact that no Protestant Church claims this Divine prerogative, also a doubly significant fact in that this denial of infallibility lies at the very base of the popular notion that one religion is as good as another, which is, of course, true in this, that it is degree only that marks off the more heretical of the man-made sects from those less so, and that it may be just as truthfully remarked, with their heresy alone in mind, that not only is one religion as good as another, but also one religion, one man-made sect, is quite as bad as another. A story is told that shows how the native common sense of simple Protestant folk disposes of this familiar myth. A Methodist minister calling at the house of an old Indiana farmer thought to persuade him to come to his church, although he knew the family did not belong to his flock. The reverend gentleman argued that one church was as good as another, that when Christ's Church was first established there was but one church, and that all had gone well with the Catholic Church

during the first fifteen hundred years before the Reformation, but that then it had fallen into corruption, and that now one church was as good as another.

"Lord a massy," said the wife, "thought Christ knowed better'n that. If I was Him and I had all them-air powers what He had, I'd a put up that-air church so's it would never come down."

"Yes, sir-ee" said the old man, "An' Martin Luther an' them other church builders didn't make a much better fist of it, either. We's so divided up now that nobody don't know where we be. One feller says his doctrine 'll fetch us to Heaven, and another feller says: No, sir-ee, that air doctrine 'll land ye in the other place; and another feller says there aint no sech place. They oughter first give us some preachment 'bout what we had all oughter believe."

Bible Testimony

In the Bible it is found that Christ gave God's full power to a corporate body of men to teach infallibly the law of truth. The visible Church was to be a doctrinally perfect society, one in faith, in government and in worship, protected for all time from setting up error by the ever-present Paraclete, the Spirit of Truth:

"He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me" (Luke, X, 16).

"And if he will not hear the Church, let him be to thee as the heathen and the publican." (Matt. XVIII, 17).

Christ established His infallible Church upon Peter, the Rock, with the promise that "the gates of hell shall not prevail against it" (Matt. XVI-18). Giving to Peter the Keys, He also gave to Peter the power that He was later to confer explicitly upon the Twelve Apostles.

After His resurrection, Christ appeared to the eleven Apostles in Galilee, saying to them:

"All power is given to Me in Heaven and in earth.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (St. Matt. XXVIII 18, 19, 20).

Just before His Ascension into Heaven from Mt. Olivet, Christ in a solemn message gave Divine authority to His Apostles to teach: "Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." (Mark XVI, 15-16).

What then? Pointedly we ask each man in our audience: "Shall any man professing the Bible to be God's Word, deny that Christ, speaking as God, delegated God's power to these living men as a *visible organism*, and that He did so that they might perform God's work on earth and restore His Kingdom of Heaven to mankind?"

In the Bible it is recorded that Christ conferred upon a living organism, which He designated as a Church surrounded by hostile witnesses, the authority to teach the things which He had taught as necessary to individual salvation.

But what Christ commanded the twelve Apostles, the nucleus Church, to teach to us, is not all recorded in the Bible. It is for us to believe that the Church of Christ as a self-perpetuating organism, has within itself the full sum of living truth and that it is ever to instruct the twelve Apostles in "the way, the truth and the life."

Again, since the human mind and the human heart are fallible guides, too often blind leaders leading the blind, Christ promised to remain with His Church until the end of the world, and to help it withstand error from within and error from without, that "the gates of hell might not prevail against it."

The Bible records Christ's positive affirmation that hearing or despising the Church, is hearing or despising Christ Himself. In other words, applying this to ourselves, we may do as we please, but if we despise the Church we are to be treated as individuals who are not of Christ's fold; and Christ's gifts of grace, dispensed by the Church, are not for the heathen nor the publican. As the Bible avers, damnation is the fruit of those

who will not hear Christ's Church or believe His Word. This is not in accordance with Christ's will, since He would that all men should be saved, but it results from one man's singular and foolish perversity, which leads him to offend God upon Whom he depends.

These truths are all set down in an infallible Bible, and are themselves infallible doctrines held by Christ's Church. How can we doubt that the Church is infallible in the face of such testimony? Is it rational to believe that a fallible human organism can dispense infallible doctrine and preserve it from error? Is it reasonable to believe that Almighty God would leave mankind under the New Dispensation to the mercy of a fallible authority when, in other times, He protected the Jews against human errors? He commanded Moses to write the Law so that it might be purely delivered to the priests of the sons of Levi, and that they might truly teach it to the people. We read that He gave to the High Priest and to the Council in matters of justice, absolute authority to settle controversies and to punish violators of the Law, even with death (Deut. chs. 17 and 31). But now that the Old Law has been fulfilled, by the advent on earth of His only Begotten Son, shall God be accused of abandoning His children because nowhere under the New Dispensation is God's infallible word spoken?

This is precisely the act of those who deny infallibility to the Catholic Church, while making no such claim for their own sect.

We read further in the Bible that the Old Law was worked out in all its minor details, so that every man in Israel knew what he should do and how he should do it. This being so, we ask: "Shall God be accused of abandoning Protestants to their own individual opinion because they deny that the Catholic Church infallibly interprets God's Will?" Surely, this were to abandon the very idea of God's justice and of God's love for us all.

Of course, we know very well that a large number of those in our audiences who protest against the infallibility of the Catholic Church are not Protestants; they are those who have been pinned down to the logical necessity of accepting the infallibility of the Catholic Church, or of accepting intellectual and moral chaos, and who now stoutly assert that an infallible Church is a despotism, that its adherents are intellectual slaves and dupes. We answer their "No-God-No-Master" mental attitude by showing that if certitude as to what God's law is makes a Church despotic it is clear that God, who makes the law and Who now proposes it to them, is Himself the despot. But such a conclusion is blasphemy to both Catholic and Protestant minds. It is, moreover, an offence against right reason. Just as an inexorable order, which no man has a hand in making, is necessary to the solving of the simplest mathematical sum, so too, an inexorable moral order which God alone can establish and fix, by thou shalt and thou shalt not, is necessary to the solving of the simplest sum of human life.

God is just and God is merciful. An infallible setting forth of His law brings our liberty of action within the scope of our understanding. If we ask ourselves "Is keeping within the limits of our moral constitution a burden upon human nature?" we have to answer yes, and no.

To the lawless, the wilful element ever present in human society, it is a burden to keep the law; to the purely rational mind, obedience to the law is the only possible course, to win the freedom natural to man; while to the Christian mind, Christ's yoke is indeed sweet and the burdens of life light, because they are carried for His sake, Who bore their sins even "to the death of the Cross."

When Campaigning for Christ we push home the necessity of an infallible authority: We know, every one of us, that our interpretation of the Ten Commandments may be found want-

ing: We know, every one of us, that at times we will not obey the law as best we know how. So we stand self-convicted, we are not sufficient unto ourselves. Ah, what Justice and what Mercy, past all human power to conceive. Christ's Church comes to our rescue and tells us infallibly what the law means.

So it is that the infallibility of the Catholic Church is a very personal and crucial thing to each and every one of us. For the mind of man was made for truth as the heart of man was made for love. Truth, objective truth, is the genuine, proper object of our rational nature, as Truth, Subjective Truth, God Himself, is the ultimate proper object of our supernatural desire. We are bound to seek objective truth, with our whole being, in the material world which surrounds us, and when we have found this truth, by natural and by supernatural means, we are bound by reason and by conscience to put off enticement to evil and to abide in it, that ultimately we may possess Him Who is the very Source and subject of Truth; "the Way and the Truth and the Life."

But truth is found in the Catholic Church, the "pillar and ground of truth." The Church is as her Founder the same yesterday, today and forever.

So it is that Pilate's question has been answered. Truth is here, in the world, accessible to all men: "What is Truth?" is answered for us as we enter the Church, and just as the trained mind apprehends the Absolute in principle and comprehends its application only progressively and relatively, so we Catholics, finite as we are, apprehend the Spirit of Truth only progressively and relatively in proportion to our attained capacity to accept it. This is so plain that Pilate's doubt as to the existence of Truth, and the Modernist's idea of evolutionary Truth, holds no vexation for the Catholic mind. St. Augustine put the matter into small compass centuries ago:

"It is not the Faith that evolves in the faithful but the faithful who evolve in the Faith."

The Bible gives testimony that the Holy Ghost, the Third Person of the Blessed Trinity, shall abide in the Church of Christ forever, protecting His apostles that they may teach all truth:

"I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever."

"The Spirit of truth . . . he shall abide with you, and shall be in you" (St. J. XIV, 16, 17.)

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you." (St. John, XIV, 26).

"But when he, the Spirit of Truth, is come, he will teach you all truth." (St. J. XVI, 13).

Surely it is idle to believe that the Bible is God's Word if we at the same time deny the existence of a corporate body infallibly protected in the teaching of the law of Christ by the indwelling of the Paraclete, the Spirit of Truth. It is our belief, on historical grounds, that the Catholic Church is a doctrinally perfect society, one in faith, one in worship, and one in government, and that it existed as a living organism since the time the Holy Ghost in the form of tongues of fire descended upon the Apostles in the Upper Chamber, on the first Pentecost Day. It is this Church we wish to make known to the man in the street by Campaigning for Christ.

Misconceptions of Infallibility

Not merely the rank and file, but even the supposedly learned among non-Catholics think infallibility to be what it is not. So we begin by clearing the ground of false opinion. No Doctor of the Church ever taught, nor does any intelligent Catholic layman believe, that the infallibility of the Pope means that he is inspired, that his thoughts, words and deeds are caused by a special and positive act of God. - No Doctor of the Church ever taught, nor does any intelligent Catholic believe that the infallibility of the Pope means that he has, in any sense, immunity from sin—that he is impeccable to any extent.

The Chair of Peter is occupied by a man having the grace of his office, yet subject to temptation as all men are. And all Catholics know themselves to be wanting in perfection in some degree or other, so even the best of them, the saints, know themselves to be sinners in some degree or other. The positive proof of this attitude of mind, is seen in the fact that every Catholic in the world confesses his sins to a priest and asks for absolution—for God's forgiveness. The Chief Shepherd of the entire flock is no exception to the law of the Church—he confesses his sins to a priest, as the most humble of his subjects. For the Pope is not impeccable—he is infallible.

There are those, worse still, who have the notion that the infallibility of the Pope means that he is not alone a power unto himself within the Vineyard of the Lord, but that he presumes to decide infallibly upon matters of politics and economics, throughout the world. And many a man goes even farther still, holding ridiculous notions which his common sense would laugh to scorn if he had not long ago abandoned it for slant-eyed fear and prejudice, conjuring up the most horrible imaginings and convincing his dark mind that the Pope is an arch-enemy, the spirit of Evil.

We deem it well to declare quite frequently that no recognized Catholic ever set forth the belief that infallibility means that the Pope has power to dictate to Caesar what he shall do within the sphere that belongs to Caesar. On the contrary, every Catholic knows that the Pope is obedient to Christ, and all the world knows that Christ commanded:

"Render therefore, to Caesar the things that are Caesar's; and to God the things that are God's."

A little attention to the facts in the case would show that the Pope claims no power over any form of civil government anywhere on earth. He deals equally with monarchy and republic, with King, President or Czar, and he does this because political rule and government are the right of Caesar—and to

Caesar should be rendered the things that are Caesar's. It is evident that throughout the world Catholics are found loyal subjects and citizens within monarchies and republics and that the World War dissipated from every honest man's mind or fancy the false notion that Catholics are anywhere unpatriotic. Everybody knows that Catholics were found fighting on both sides of the firing line, and this could not be so if the Pope exercised his prerogative of infallibility upon the domain of Caesar.

Manifest Infallibility

When on the platform of our Auto-Car we hold in mind that the arch-enemy persuades many a man to believe that Catholics are not sincere, and that infallibility is to them what it is held to be by the ignorant and the vicious,—a camouflage of insidious, vicious doctrine with the intention of getting the majority of Americans to side with us that later we may put non-Catholics through some auto-da-fe or third degree, which their morbid imagination alone can aptly describe. But not all our hearers are of this calibre. Putting aside the splendid support given by those of our Faith, our courage to go out into the open to spread the true doctrine of Christ crucified, is sustained by our observation that there is always a goodly minority who take at its true value our effort to serve our Blessed Lord with sincerity and truth. To these folk, who listen with good-will, we can give the best that is in us.

We show them first that the infallibility of our Church is only made manifest through the teaching body of the Bishops, the successors of the Apostles, united with the Pope, the successor of Peter, and that the Bishops may act in a general council, or act singly while dispersed throughout the world, but ever united with the Pope, the Supreme Head of the Church. An Ecumenical or General Council must be assembled or approved by the Supreme Pontiff, who presides in person or

through his legate. A decision of the Council must be approved by the Pope to be binding. This has been so from the beginning.

At the first Christian Council, held in Jerusalem, Peter was present and gave an infallible decision relative to circumcision—after “there had been much disputing” (Acts XV). Infallible decisions, coming from the Holy Ghost, are read in Churches throughout the world by the priests at the Altar.

Doctrinal authority also resides infallibly in the Pope alone, as Supreme Pastor of the Universal Church. Peter is the Rock of Authority, Christ’s own selection (Matt. XVI). Christ said to Peter: “I have prayed for *thee* that *thy* faith fail not.” (Luke XXII-32). These are plain words and Christ’s commission giving to Peter supreme authority was recognized by the other Apostles in the infant Church.

The infallibility of the Pope was defined by the Vatican Council, called by Pope Pius IX in the year 1870, as follows:

“Wherefore faithfully adhering to the Tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the Christian people, We, the Sacred Council, approving, teach and define that it is a dogma divinely revealed:—that the Roman Pontiff, when he speaks *Ex Cathedra*, that is, when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church, is, by the divine assistance promised to him in Blessed Peter, possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith and morals.”

Eight hundred Archbishops and Bishops, including sixty Cardinals, from all over the world, voted for this definition of the Infallibility of the Pope. A few had voted that the *time* was inopportune for the promulgation of this dogma, but these later cast their vote for the definition.

When Campaigning for Christ we have regard for the fact that there are those who believe that the dogma of Infallibility was imposed upon the Catholic laity by the priests, and that it is in conflict with intellectual freedom. We show that it

comes from Christ, as a gift to His Church, and that it is necessarily not opposed to intellectual freedom. Without Papal Infallibility religious authority were merely human say-so. A man-made church has no binding authority from within and when it assumes doctrinal authority it is in conflict with intellectual freedom which proclaims that no man has a right to bind the conscience of another, that it is degrading to human nature to accept a dogma invented and formulated by mere man; for only Christ is "the Way and the Truth and the Life."

We set forth the meaning of infallibility—taught by Christ's Church—as best we can, hoping to reach the mind of the average man. The Roman Pontiff speaks infallibly when he speaks from the Chair of Peter—"ex cathedra". Four conditions must be necessarily fulfilled to make a pronouncement of the Pope infallible.

- 1st—The Pope must speak as Chief Pastor and teacher of all the faithful, as Bishop of the Universal Church:
- 2d —The Pope must speak to the whole Church, to Christians everywhere in the world;
- 3d —The Pope must *define*, or finally determine, a doctrine by virtue of supreme Apostolic Authority:
- 4th—The Pope must define a doctrine concerning faith and morals.

Only this definition may be properly considered an infallible pronouncement. Neither the reasoning that led up to it, nor the deductions drawn from it, nor the application of the definition to specific persons or things, are in any sense infallible—matters "de fide."

Amplifying upon these conditions we point out the error of thinking that the Pope possesses the power of giving to the world a new doctrine. The simple truth is that the Pope teaches *ex cathedra* what Christ commanded His Church to teach and what Christ Himself taught to His disciples and the multitudes.

For Christian Revelation is as it was in the time of Christ—the unchangeable Word of God.

But there are new conditions and new relations to which the law of Christ must be applied, albeit of a secondary order. Just as there are no new basic principles in mechanics, so there are no new basic principles for morality. Basically, the relations of man to man, of the several members of the family to each other, are just what they were when our Lord was on earth, when He gave us His examples of the moral law which apply to our day and generation as well as to those of the Jews to whom He spoke. Only the methods are changed, improved, extended and expanded, and this in strict compliance to the requirements of the principle employed. Thus, to take an example, when our country began its history, the method of cutting grain was the simple, familiar method of cutting by scythe; now it is reaped with a harvester, although the scythe is still in use. But back of both instruments stands the man, whose relations to nature remain the same, and whose moral relations to his fellow-man are also just the same, now as then.

As citizens, we should see very plainly the analogy between the Infallible Court at Rome and the Supreme Court of America. Both are courts of last appeal, one in the sphere of things, spiritual and moral, the other in the sphere of things political and civil. One is God's domain, the other, that of Caesar. Our citizens know very well that our Supreme Court does not set up a new law when it renders a decision. Just as the Court of Rome confines itself to spiritual government of its world-wide children, according to God's law, so does the Supreme Court of our United States confine itself to governing Americans according to the Federal Constitution. The conditions, applications and definitions may be new, but the underlying principles upon which its decisions are based, are not new. A case in point will show the difference between the old and new methods ap-

plied to the same principle. An appeal was made against an Act of Congress relative to the regulation of telegraph lines. Of course, to the framers of our Federal Constitution, messages sent by telegraph were quite unknown; yet the Supreme Court decided that Congress had the power to regulate telegraph lines, and rested its decision upon the right of Congress to regulate commerce. It declared that the exchange of messages between citizens, in the sphere of production and of exchange, is a necessary part of commerce and that therefore Congress acts within its right when it regulates telegraph lines.

So it should be seen that the Catholic Church introduces no new doctrine when she applies her unchanging principles to the ever-changing times. The Church was commanded to teach the truth which Christ revealed and she teaches nothing more, nothing less. Changing times do indeed usher in new applications of the self-same law, but the law remains the same. To take an example: the woman in the Bible who lost a groat and took a broom to sweep the house that she might find it, is daily followed in principle by women who lose a dime (or even a diamond) and who use an electric sweeper or cleaner, but their method is entirely different, their mode or process of sweeping has changed in time. Of course, it is useless to argue with a man who cannot or will not see the difference between a perfect, absolute principle, and the relative application of that principle to the everyday affairs of mankind. Such a man cannot or will not see that unity, purity and integrity of the perfect deposit of Faith given by Christ is safeguarded by the Holy Ghost who was sent down upon His Apostles on the First Pentecost Day, and for him there is nothing better in the world than man-made wisdom. He is equally hopeless who cannot or will not see the difference between the spheres of our Supreme Court and that of Christ's Church—the one sphere fallible and human; the other infallible, Divine. The Supreme Bench may render a decision contrary in principle to one that has gone before, but the Pope

can never revise, modify or alter in any iota any of his former *ex cathedra* pronouncements. His definition remains unchanged and unchangeable for all time, because he can never err when defining matters of faith and morals. Of course, it is worse than idle to believe this possible of the judgments of man. But, it is a necessary belief concerning the Popes, if the Spirit of Truth still abides in the Church; and Catholics believe this upon the promise of Christ.

But the dull and wilful are only a very small minority of our audiences. So we make it a point to show that although the doctrine of Papal Infallibility was defined in 1870, it was far from new at that time. We recommend the article on "Infallibility" in the Catholic Encyclopedia, and a book by Father Daniel Lyons, the title of which stresses the whole story: "Christianity and Infallibility; Both or Neither."

We quote the opening words of the decree of 1870, to prove that the doctrine of Infallibility was not an invention of the time. It reads:

"Faithfully adhering to the tradition received from the beginning of the Christian faith" etc., thus positively asserting that the doctrine of the Infallibility of the Pope is as old as the Church itself.

We cite as a parallel case the pronouncement of the doctrine of the Divinity of Christ. Would any student of Church History presume to say that the definition by Pope Sylvester, and the Council of Nice, indicates that the Catholic Church did not believe that Christ was Divine before the year 325 A. D.? Most assuredly not, yet it is easy to draw from this definition of Nice that belief in the Infallibility of the Pope is as old as the Church itself. The circumstances leading up to the definition of these dogmas are much alike. A teaching opposite to that of the Church was gaining ground. The Divinity of Christ was disputed by Arius, the ancient Unitarian, and he was winning adherents to his heresy. It was necessary to make known to

all Christians for all time the true doctrine of the Divinity of Christ. Hence, the Council of Nice was convoked. A truth once defined becomes crystallized into a dogma, which cannot be recalled or changed for any reason.

The Divinity of Christ was set forth in the Nicene Creed, and no Catholic has ever thought of questioning the Divinity of Christ since.

So too, it was that in 1870 conditions were ripe for a definition of Papal Infallibility, by Pope Pius IX. The doctrine of the Infallibility of the Pope had been held from the days of Peter by all the Popes, by every Ecumenical Council, by all the saints, by every Religious Order, and by all the Catholic theological schools, with the exception of a minority in the Sorbonne University of Paris, and thus the definition of Papal Infallibility was a faithful historical following of the example of Peter, who himself first exercised the infallible power of the Pope at Jerusalem.

But, in the time of Louis XIV, there began in France a politico-religious movement known as Gallicanism, which was carried on up to 1870. It was in fact a national assault upon the supreme power of the Pope, an attempt to put a restraint upon Papal authority in favor of Bishops and temporal rulers. Gallicanism had been successively condemned by Popes Innocent XI, Alexander VIII, and Pius VI. Yet in the Vatican Council "it lifted its head," and Pope Pius IX had to define for once and for all exactly what the Catholic Church had always believed with regard to the Infallibility of the Pope, and what was defined dogma from then on. Now the infallible truth was made known, and as is ever the case when "Peter has spoken" and "Rome's reply has come," "the case" was "closed"; the issue of Gallicanism was a thing of the past.

We follow up this truth, that Papal definition does not create a new dogma, by pointing out a specific Catholic tenet that may possibly become definite dogma some day. Catholics

believe that Mary, the mother of our dear Savior, never saw corruption; and they celebrate the Feast of the Assumption every year in honor of her ascent into Heaven. Yet this belief has never been defined by the Pope *ex cathedra*, and it is not of faith, in the strictest sense of the word. But let us suppose that the Pope or some future Ecumenical Council, defined this belief in the Assumption of the Blessed Virgin Mary, as a sacred revealed dogma to be held by all, would we deem it correct to say that the Assumption of Mary is a new doctrine and that Catholics are called upon to believe it merely because it pleased the Pope to say that the Assumption of Mary is a dogma? Truly those who think Catholics so deluded, are themselves the subject of delusion.

But there are those who are so deluded, and a vast number of them Socialists and Radicals. These readers of Bebel's "Woman," a free-love book, the fiftieth edition of which was published in New York in 1910, believe the deluded author is right when he refers to the Sacrament of Matrimony as an institution of the Church, and spread his absurdity abroad. We quote from page 66: "Marriage was made a sacrament of the Catholic Church by a decision of the Council of Trent." As a matter of fact not one of the 261 Popes that have reigned since Peter, has ever had the power, or ever claimed to have the power, to make a sacrament. Neither has any one of the 20 Ecumenical Councils since the first Council of Nice in 325 to the Vatican Council in 1870, ever claimed to have the power to make a sacrament. Catholic children, from their study of the catechism, know that Sacraments are not made by Church, Pope, or Council. Christ Himself is the one and only Author of Sacraments. There are seven Sacraments, instituted by our Blessed Lord, and one of these is the Sacrament of Matrimony.

It was the attack upon the Christian doctrine of matrimony in the 16th century, by the ex-priests, Luther, Cranmer, Knox and others who broke their sacred vows and married, and the

anti-marriage doctrines of the Anabaptists, and other sects, that gave occasion for the restatement at the Council of Trent of the Sacrament of Matrimony. This Council specifically defined the Catholic position, declaring that Christ Himself has instituted the Sacrament of Matrimony and that no Christian could have more than one wife simultaneously because the bond of union is indissoluble. Yet, against this explicit law held by the Church since the days of Christ, a world-famous Socialist doctrinaire has set it down in cold type—mayhap in ignorance but at all events against truth—that the Council of Trent made marriage a sacrament in the 16th Century.

It seems useful to say over and over again that there are no new Sacraments, no new revelations of doctrine in the Catholic Church, that all that is taught is what Christ taught, what God revealed, a deposit of Faith that is one perfect whole.

With all the misrepresentations set afloat by ignorance and by wilfulness, the non-Catholic can hardly be expected to have the Catholic doctrine of Infallibility straight in his mind. But if he really be of a sincere cast of mind, and the truth of Infallibility be preached to him, he may quickly find his way to the door of the Catholic Church. It is in the hope that he may learn the true doctrine of the Infallibility of the Pope through us when Campaigning for Christ, that we keep at hand sufficient data to prove that this doctrine was formally expressed and even taken for granted from the earliest Christian centuries up to the year 1870. The quotations which we here affix are those we use to prove that Infallibility was exercised by the Pope in condemning heresies, in excommunicating heretics, and in defining doctrine of faith and morals, through the centuries.

18th. Century

St. Alphonsus says: "When the Pope speaks as universal Doctor, *ex cathedra*, that is, by the supreme authority to teach what the Church delivered to Peter, in deciding controversies of faith and morals, he is altogether infallible" (*Ligg. Opp. tom. I, lib. I. tract 2. Mechlin, 1845*).

17th. Century

Bellarmino says: "The Roman Pontiff cannot err in faith." "Not alone in decrees of faith the Supreme Pontiff cannot err, but neither (can he err) in moral precepts which are enjoined on the whole Church, and which are conversant with things that are necessary to salvation, or with those which are in themselves good or evil." (*De Romano Pontifice*, lib. IV, capp. III. V. Venice 1599).

Saurez says: "It is a Catholic truth, that the Pontiff defining *ex cathedra* is a rule of faith which cannot err, whensoever he proposes authoritatively anything to be believed of faith in the whole Church" (*De Fide*, disp. V, sec. 8, tom XII. Mentz 1622).

16th. Century

Pope Gregory XIII says: "The truth of his definition as to what vows constitute a religious state is altogether infallible, so that it cannot be denied without error. The reason is, because the sentence of the Pontiff in things which pertain to doctrine, contains infallible certainty by the institution and promise of Christ, 'I have prayed for thee.'" He then adds, "The providence of Christ our Lord over His Church would be greatly diminished if He should permit His Vicar in deciding such questions *ex cathedra*, to fall into error." (*Re Religione Soc. Jesu*. Lib. 111.).

Gregory of Valentia S. J., says: "Without any restrictions it is to be said, that whatsoever the Pontiff determines in controverted matters which have respect to piety, he determines infallibly; when, as it has been stated, he obliges the whole Church." Again, "Whatsoever the Pontiff asserts in any controverted matters of religion, it is to be believed that he asserts infallibly by his Pontifical authority, that is, by Divine assistance." (*De Objecto Fidei*, punct. VIII.s 40, Ingolstadt, 1595).

15th. Century

The Archbishop of Canterbury (1412, A. D.) writing to the Pope in his own behalf and for his suffragans, more than a hundred years before the Catholic Church in England separated from Rome, to become the "Church by law established," His Grace says:

"This is that most blessed See which is proved never to have erred by the Grace of Almighty God from the path of Apostolic Tradition; nor has it ever been depraved and succumbed to heretical novelties; and the greater causes of the Church, especially those touching articles of Faith, shall be referred for their final settlement and definitions to it." (Wilkins 3, p. 250).

14th. Century

Giles of Rome, the Scholastic philosopher and theologian (*Egidio a Columna*), "It belongs to the Supreme Pontiff and the

plentitude of his power to guard the symbol of faith and to decide on matters pertaining to good morals. If a question arises as to faith or morals, he must give a definite decision and must firmly ordain what Christians are to believe. This duty is his by reason of the primacy which gives to him the office and the power of control in the Church over those matters which pertain to faith or morals. To say what doctrines must be held, belongs to that Supreme Pontiff alone."

13th. Century

Second Council of Lyons—"If any questions arise concerning faith" they are to be decided by the Roman Pontiff (Labbe, Concil, tom XIV, p. 512).

12th. Century

St. Bernard to Pope Innocent II (Letter 119) "You will be taking the place of Peter, whose Chair and office you hold, if by your admonition you confirm hearts fluctuating in the faith, and by your authority crush the corrupters of faith."

11th. Century

Pope Leo IX to Michael Cerularius, 1053 A. D. (Letter) "It is by the See of the prince of the Apostles, that is by the Roman Church, by St. Peter as well as by his successors, that all heretical opinions have been reproved and rejected, and that the hearts of all the brethren have been confirmed in the faith of Peter, who up to the present has never failed and never can fail till the end of the ages."

10th. Century

Odo of Cluny in Sermon I: "Christ prays particularly for the faith of Peter, because the faith of others will be secure, if the mind of the head does not fail, In Peter the strength of all is fortified and by divine grace the firmness of faith given by Christ to Peter, is given through Peter to the Apostles."

9th. Century

Fourth Council of Constantinople; The profession of faith of Pope Hormisdas says in part that by virtue of Christ's promise "Thou art Peter and upon this rock I will build my Church" . . . "The Catholic religion is preserved inviolable in the Apostolic See." (Thiel. Epp. Rom. Pont I).

8th. Century

In 785, before the second Council of Nicaea, Pope Adrian I, in a doctrinal letter on the worship of images, demands, in the name of the principal authority which belongs to him as Pope by virtue of divine institution, that in all this question the Orthodox faith of the Roman Church be followed. Only on condition of full adherence to this doctrine will men be re-

joined into the Church's communion (Letter 56). This sovereign doctrinal authority of Pope Adrian I was fully recognized by the Second Council of Nicaea. When asked by the papal legates as to the approbation to be given by the Council to the doctrinal letters of the Pope, the whole Council answered unanimously: "We follow them, we receive them, we adhere to them."

7th. Century

Third Council of Constantinople; The decision of a Pope is again affirmed in the language used by the Fathers of Chalcedon—"Peter has spoken through Agatho"—the Pope. (Harduin III, 1422).

6th. Century

Pope Pelagius II in Letter 3 to the schismatic bishops of Istria. "Consider, dearly beloved, that the truth cannot be corrupted, nor can the faith of Peter be changed or adulterated. For since the devil tries to deceive all the disciples, the Lord testifies that He has prayed for Peter alone, and has willed that the others be confirmed by him."

5th. Century

After hearing the letter of Pope Leo I, the Fathers of Chalcedon accepted the statement: "So do we believe . . . Peter has spoken through Leo." (Harduin II, 306).

The Fathers of Ephesus declare that they "are compelled to condemn the heresy of Nestorius "by the sacred canons and by the letter of our holy father and co-minister, Celestine the Bishop of Rome." (Harduin I, 1471).

St. Augustine testifies that after Pope Innocent I had communicated the condemnation of the heretical Pelagian teachings, "Rome's reply has come; the case is closed." (Serm. CXXXI, C. X., in P. L. XXXVIII, 734) Again speaking of the same heresy, he insists that "all doubt has been removed by the letter of Pope Innocent of blessed memory." (C. Daus Epp. Pelag., II, 3, 5, in P. L. XLIV, 574).

4th. Century

St. Ambrose says: "Where Peter is, there is the Church." (Ps. XI, N. 30, Tom I.)

St. Jerome writes to Pope Damasus: "I, following none as first but Christ, am linked in communion with thy blessedness, that is, with the Chair of Peter, upon that rock I know the Church is built." Epist. XV, ed. Damas. Tom I. 38).

3rd. Century

St. Cyprian in Letter to Pupinian says: "Jesus Christ says to His apostles and through His apostles to all the bishops who succeed them—he who hears you, hears Me; and he who hears Me, hears Him, who sent Me. But he who despises you, despises ME and despises Him who sent Me."

2nd. Century

Origen says: "When the chief authority for feeding the sheep was delivered to Peter, and upon him as on the earth the Church was founded." (Lit. V in Epist. ad Rom.)

St. Irenaeus (80-85 A. D.) declares that "Under this Clement no small sedition took place among the brethren at Corinth, and the Church of Rome sent a most sufficient letter to the Corinthians, establishing them in peace, and renewing their faith, and announcing the tradition it had already received from the Apostles."

1st. Century

Pope St. Clement of his own volition sent an Epistle to the **Corinthians**, and by his pontifical power settled the trouble in the Church at Corinth.

What a mental repose it is to rest on that Rock of Safety, to feel defended against all human perils! The most learned and the most simple in culture, are equally secure. What a consolation to our hearts to know that our dear Lord has given us a sure way to come to Him, to save us from error, in matters of faith and morals.

If there is a choice between the best of things of human origin, there is no possible ground of choice between the infallible religion given to us by God and the fallible creeds set up by men. To know the truth infallibly is to want it; we do not wish to bow down to false gods, idols of our own creation or of another—we want to know, love and serve Him in the way which He has marked out for us, the Holy Roman Catholic Church.

We ask the crowds in the street—Can it be that the minds of great Catholic men, whom all admire, were held in slavery by believing steadfastly in the doctrine of the Infallibility of the Pope? Were not St. Augustine, Dante, St. Francis, Michaelangelo, Copernicus, Galvani, Columbus, Descartes, Leonardo da Vinci, Mendel, Madame Curie, Pasteur,—all these master minds, free in the liberty of the law? Is liberty incommensurate with law?

Is there one American so unworthy as to deny the necessity of a living authority to settle finally the disputes that arise over

the meaning of the Constitution of our country? Would it not mean in truth, the political death of our free America to abandon the belief in our Supreme Court?

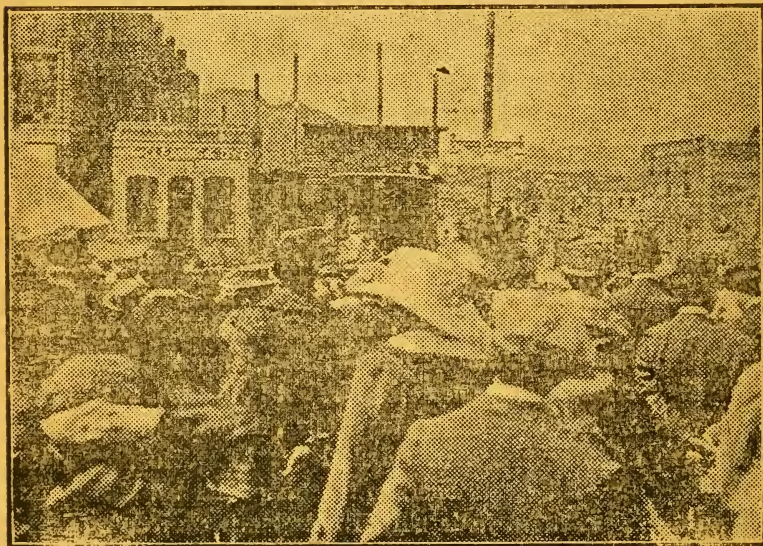
Neither is there a genuine Christian, one who believes in the supernatural revelation of Christ, and rightly conceives of the doctrine of Papal Infallibility, who is ready to abandon the "freedom wherewith Christ has made us free," for the bondage which comes with conceited believing that the finite mind can perfectly interpret the law given by Almighty God. It was to help us know God's law as it is, that Christ promised to be with his Apostles "all days, even to the consummation of the world."

THE BIBLE

CHAPTER XII.

We Catholics believe the Bible to be God's word—the truth, even though there are many sayings that we personally do not presume to understand. But from the use made of the Bible by Protestants it certainly becomes the sign of endless contradiction. For if the Bible be the one and only rule of faith, their second principle—the right of personal interpretation of one and all of its passages—gives as many interpreters of faith as there are believers in these two false principles.

Now, since Catholics are never called upon to believe any doctrine against right-reason, in our Campaign for Christ it is



▲ Great Crowd In Trinidad, Colorado.

our desire to show that belief in the true religion constitutes a perfect intellectual freedom with regard to the Bible. Surely it is plain that since intellectual freedom must ever be found within God's law, it is not to be found in a mental revolt against it.

To put for the nonce the Catholic Church, the one imperishable society, on a par with other Christian bodies, we may say that no other church holds the Scriptures in higher regard than does the Catholic Church for she positively insists that they are sacred and inspired by God. The Vatican Council holds—as the Church ever has held—that the books in the Old and in the New Testaments.

“Having been written under the inspiration of the Holy Ghost, have God as their Author.”

This pronouncement is an article of faith and consequently the Church excommunicates anyone of her children, priest or layman, who dares to impugn the Divine origin or authority of the Bible.

The rule of faith for Catholics has a first and a second term—the Church and the Bible: the Bible interpreted by an infallible interpreter—the Church.

Clearly, the crux of the matter is to make plain that the Bible is God's word; to show that it is upon God's own testimony that the Christian world accepts the belief in the Bible as God's word. Once it is made plain to the honest man in the street that it is upon God's testimony, not upon human testimony, that we believe the Bible to be His word, the alleged right to interpret its meaning according to one's personal opinion is seen to be just what in fact it is—a revolt against God's authority in favor of one's own private judgment.

The Sin of Adam

The honest man is not indifferent as to this matter. He has heard, times without number, the Bible quoted otherwise, “to that doctrine which is according to godliness,” and in his

heart of hearts he must needs love truth. So when he hears the story of how the sacred books were gathered together under the inspiration of the Holy Ghost, he echoes sympathetically St. Paul's instruction to Timothy: if a man teach otherwise.

"He is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blasphemies, evil suspicions."

Moreover, as he looks back at his own experiences he sees that "strifes of words" with the consequence of blasphemies do indeed come from human pride and at once he sees that the notion of private judgment as the criterion by which to explain Bible texts, leads to an utterly chaotic state of mind. Conversely his honest mind is able to see the strict reasonableness of the belief that the Paraclete indwelling in the Catholic Church never errs in giving the Church the truth as to the meaning of Bible texts. This is a joy—an emancipation from darkness. With the light thrown on this historic truth, namely, that Catholics believe the Bible is the word of God on the authority of God Himself, and that since the Catholic Church by the inspiration of the Holy Ghost made the Bible by that same criterion of inerrancy, she alone has the authority to say what the Bible means.

In Campaigning for Christ opportunities to set forth the difference between anybody's and everybody's doctrine concerning the Bible, and that rightly held by the Catholic Church, are frequent, since every member of every one of the Protestant sects rests his doctrine upon his own private judgment. During the question period someone often wants a minute to prove by the Bible that, for instance, his particular view is the doctrine of Christ. It may be a point as to baptism, or a denial of the doctrine of "confession of sins to a priest." But whatever the difficulty in determining the rule of faith for the Christian world, the question that should come first is: What Church gave the Bible to the followers of Christ? Then by the process of elimination we bring our audience to the realization that we must

believe God rather than men. Of course, not all are satisfied, but all know that we have neither been confused nor confounded. Is the Bible the product of the Lutheran Church? If so, it was not in existence before 1520. What then, was the rule of faith by which Christians were guided from the time of Christ up to that of Martin Luther? Did the Bible come from the Presbyterian Church? If so, Christians were without the "good book" up to the year 1560. If it be of Baptist origin then there was no Bible before 1608. Even though a grotesque defense stands for any one of these particular dates, as the advent of the Bible, the Christian Scientists were pleased to await the coming of Mrs. Eddy to give to them the "Key to the Scriptures"—a brand new rule of faith.

Yet, after all, the Bible to them is a mere matter of mental delusion. The simple fact is, as everybody knows, that the Bible was in use more than a thousand years before Protestantism appeared to dispute the living voice of Christ's Vicar. Since then, in time, the Bible has been so long in the world, does anybody know where it came from? Surely, it did not come to earth as the Book of Mormon is said to have come, down from Heaven to Joseph Smith, on plates of gold, together with two stone spectacles "Urim and Thummim" through which to read the message. No, not in such a spectacular way. Yet the books making up the Bible did come from God through human agents—Moses, David, Isaias, Matthew, Mark, Luke, John, St. Paul, St. Peter and others.

Let us press the point: How do Protestants know that the Bible came from God? May we assume that they rely upon the religious quality of the Sacred Scriptures as sufficient evidence to isolate them from all other Christian writings, such, for instance, as the "Following of Christ" by Thomas a Kempis? We may not, for everybody knows that Protestants accept the Bible as God's word—their rule of faith. This Book that they set up as their only rule of faith, comes from the hands of the

Catholic Church. To be sure they amend it here and there by significant additions and by wholesale subtractions. This they justified upon the principal of "private judgement." But when Luther had substituted the "pope of the printed page" for the head of Christ's Church on earth, he then used his "right" to make the *printed page* say what he wanted it to say. A case in point is the addition of the word *alone*.

"I know very well that the word 'alone' is not in the Latin and Greek text; but Dr. Martin Luther will have it so, and I order it to be so and my will is reason enough."

How quickly intellectual pride mounts up to the supreme seat of authority!

Search the Scriptures

Private judgment as a guide to Christian truth plays many a prank with common sense when a Bible Christian is in want of an argument to "down the Pope," and although the open air campaigner may be surprised by the seemingly utter absence of the universal gift of reason in the question, yet he should be ready to show his audience how crooked is the course a man's mind may take in defence of the Bible, as against the authority of the Catholic Church. An objector, questioning the right of the Church in matters of doctrine, may create a tense moment by the query: "Did not Christ say 'Search the Scriptures'?"

Truly those words are Christ's own. But why should they be applied to the doctrines of the Catholic Church, since at the time Christ uttered those words no single word of the New Testament had been written? For it is a simple historic fact that Christ's Church is prior in time to the Christian Bible. If the questioner will kindly examine these words in their setting as St. John records them in the fifth chapter of his Gospel, it must be recognized that they have no reference whatsoever to the books of the New Testament. Christ was not laying down the law for Christian belief in Him as the Son of God. Quite other-

wise! Christ was in fact reproving the Pharisees—those Jews, who, while proving their belief in everlasting life by their reading of the Old Testament, were the while denying the advent of the Messias, the Christ Who stood before them, of Whom their Scriptures foretold in ample testimony. In a word, Christ said to those Jews, search the Scriptures and you shall find that I am the Son of God. Those words of Christ are now addressed to those orthodox Jews who, though they read the Hebrew Bible, shut their eyes to the truth that Christ is the fulfilment of the, Old Law, and that He established the New Law—in the Kingdom of Heaven on earth. Thus the Catholic Church is the one and the only Church of Almighty God.

“Search the Scriptures—the same are they which testify of Me” John V-39).

How then, since not one word of the New Testament had yet been written, shall the most zealous Bible Christian retain his common sense while contending that Christ is here giving instruction to us to search the scriptures of the New Testament to learn His doctrine? The New Law He gave into the keeping of His Church that shall outlast the end of time.

Rule of Faith

How was it possible for those Christians of the first two or three centuries to have so gloriously lived the Christian life if the Bible and the Bible alone set forth the standards by which to guide followers of Christ? Obviously the answer is—It were impossible to know the way, the truth, and the light from the pages of the Gospel, since there was no sacred canon during those earliest years, when lovers of Christ were giving their life's blood in defence of their faith. With no Bible extant thousands attained to the Beatific Vision.

No, not the Bible but the Church is first and foremost in setting the bounds of the New Law and judgment thereof. As a matter of historic fact the first book in the New Testament, the

Gospel of St. Matthew, was not written until six years or more after our Lord's ascension into heaven, and St. John's Gospel was not in existence until about the year A. D. 100. Yet the Church entered upon her mission immediately. Mathias was appointed to make four square the Sacred College that the whole known world might be evangelized by apostolic preaching of Christ and Him Crucified. The Council of Jerusalem was assembled, the Jewish Ceremonial law was officially abrogated, and St. Peter had converted thousands before a word of the New Testament was penned. St. Thomas preached the word of Christ to the Indians, St. Thaddeus to the Mesopotamians, St. Bartholomew to the Parthians. So diligently had the Apostles performed their work of evangelizing mankind by word of mouth that St. Paul could say:

"Your faith is spoken in the whole world" (Rom. 1-8.)

All this before the Bible—the known word of Almighty God—was extant in written form to enrich the knowledge of Christians! What then, we ask the man in the street, was the one and only rule of faith? Surely it is absurd to say, *The Bible*. Indeed it is indisputable that the rule of faith was then, as it is now, in the keeping of Christ's apostles, the Living Church. The Bible, authoritatively pronounced as God's Word by Christ's Church, is made up of 73 books, 46 in the Old Testament and 27 in the New Testament. Twenty-one of the New Testament Books are Epistles. Some of these letters were addressed to then existing congregations—churches under the universal headship of the Pontiffs, St. Peter, St. Linus, St. Anacletus, St. Clement, and intended for those congregations to whom they were addressed; others of the Epistles were addressed to particular individuals for their personal guidance.

The obvious conclusion is that there were congregations of the faithful to whom these letters were written, and there is in them no evidence whatsoever to suggest that it was the expectation of the writers that what they had written would one day

be gathered together to become a part of the New Testament. Neither is there in them a paragraph to warrant the conclusion that one day these writings, together with others, were as the Bible to supplant the living voice of the Church as the rule of faith.

To our outdoor audiences we show that St. Paul would not have written to Timothy, the Bishop of Ephesus, nor to the flourishing churches in Corinth, Galacia, Colossa, nor to the Hebrew-Christians in Palestine, admonishing the converts to be firm in their faith, to beware of false prophets, and setting down the ecclesiastical discipline to be maintained, had these churches been non-existent. The dullest man must see that there was a Christian rule of faith prior to the existence of the Bible.

We follow up this historic testimony by argument, showing how far short this notion, that the Bible is the one and only rule of faith, falls in the recognition of the goodness of God in the religious care of His children. If a book, even though it be God's word, were indeed the rule of faith, how hard the fate of the illiterate! At best they must take man's word in the place of God's word for their rule of faith. Again, how about those who although educated in their own language were unable to read the language in which the Gospels and Epistles were written? Still further, during all those centuries before the art of printing was invented (1438) it is certain that Christian congregations possessed but a limited number of copies of the Bible. What difficulties are here brought to view for those who insist that the Bible is the one and only rule of faith—thus denying that faith comes by hearing the voice of Christ through His Apostles.

It is self-evident that the Bible is not a textbook of Christian faith. It is rather a supernatural revelation of the existence of God, of His absolute perfection; an explanation of human nature; why there is sin in the world. While indeed the Bible does set forth the laws that govern man in his journey from the cradle to the grave, telling the everlasting state of the disobed-

ient in contrast to him who subjects his will in obedience to the will of God; telling the story of the Expected of Nations, of the love of our Divine Lord for us, His example that we must follow if we would rise in glory; of His death upon the Cross for our redemption; telling of the Church He established, of His Ascension into heaven, the Bible is not a structural, a methodical and exhaustive presentation of Christian doctrine.

Truly, the Bible is for our guidance, as interpreted by the Church. Chronologically and historically the Church is primary as the rule of faith, the Bible being historic evidence of the life of Christ and of the establishment of the New Law—the Church against which the gates of hell prevaileth not.

In the Old as in the New Law, the Church preceded the Scriptures. To Moses was given the Ten Commandments and the authority to establish a church; Aaron was clothed with the authority of the Levitical priesthood; the synagogue was directed by the chiefs as is made plain in Exodus, before Moses wrote one word of the Pentateuch. In fact the last Book in the canon of the Old Law was not written until shortly before the coming of the long-expected Messiah.

It should be plain to the unbiased mind that a publishing house is but a secondary means of bringing souls to the source of salvation—one of the many extensions of the art-principle with which God has gifted the sons of men. For Christ's command was specific. It was not to read the Christian Bible—that was yet to be. Not even that Christians should read the Old Testament. No, it was Christ's command to hear His Church—to preach His then unwritten Gospel to all creatures.

To make more emphatic the difference between the rule of faith as given by Christ and that of the Bible arbitrarily selected by Protestantism, we contrast God's authority with that set up by men, and ask the man in the street to take his choice. Take that commanded by God or that set up by men.

Catholic's Choice

Christ said to His Apostles "And if he will not hear the Church, let him be to thee as the heathen and publican" (Matt. XVIII-17). "Go teach all nations . . . Preach the gospel to every creature: teaching all men to observe all things whatsoever I have commanded you; he that heareth you, heareth Me; I am with you all days even to the consummation of the world."

St. Paul says: "Faith cometh by hearing" (Romans XI7).

Protestant's Choice

"Neither the doctrines of Luther, nor that of Calvin, or Melancthon is to be taken, nor the Confession of Augsburg or Geneva, nor the catechism of Heidelberg, nor the Articles of the Anglican Church, nor even the harmony of all the Protestant confessions, but that which they all subscribe to, as the perfect rule of their faith and actions, that is to say, the Bible. Yes, the Bible and the Bible alone is the Religion of Protestants." (Dr. Chillingworth, "Religion of Protestants", Chap. VI, 56).

"Protestantism is a term which roughly describes hundreds of religious organizations. . . (that) possess in common many characteristics which arise from their acceptance of the Bible as the final authority in faith and practice." (Rev. Shailer Mathews, North Am. Review. May 1923).

However sophistical may be the arguments that succeed in persuading others that the Bible is the rule of faith, for the many differing Christian sects, Catholics believe that Christ commanded all men to hear His Church, the Catholic Church, which those who are as the "heathen and publican" shall not succeed in overthrowing. Catholics believe that the Church Universal, preserved from error by the indwelling of the Holy Ghost, pronounced those specific books that make up the Bible, to be the word of God. Here is no confusion; God gives to mankind the Bible to enrich the knowledge of man and of God.

Making up the Bible

The average man is so lacking in the historic sense of Christendom that he takes it for granted that the Bible is something quite independent of the life of the Cath-

olic Church. It is his rather vague opinion that the priests make little or nothing of it and that the laity, if not forbidden to read it, do not in fact know much of anything as to its content. This utter misconception is now and again brought to our notice by a man, or woman, who pauses at the back of the van to announce: "I read my Bible, it is the most precious thing I have." These words are emphasized by the act of flashing from out his pocket a give-away Testament, or merely the Gospel of St. Matthew or St. John. The notion in the vulgar mind that the Catholic disregards the Bible is so ingrained that we find it worth while to give some of the facts with regard to the makeup of Holy Scripture.

Before the sacred canon was established, there were a variety of Christian writings in circulation in the several churches East and West. For some three hundred years it rested with the local churches to select from those authors what seemed best suited to induce the religious life. Yet, it was but natural that there were rather sharp differences as to the authority, the apostolicity of some of these writings.

As is ever the case, when the need of definition is felt, universally, the Church enters upon the scene to make known the truth in the case. It was in the year 393 A. D. in the Synod of Hippo that the Bishops of the Catholic Church came to an agreement as to the books that should make up the Canon of the Holy Scriptures. And it was in the Council of Carthage (397 A. D.) that the Bishops finally determined the Canon and decreed that its decision be sent to Rome for confirmation, thus making it binding upon the consciences of Catholics for all time. Again in the second Council of Carthage, 419 A. D. the former decree was affirmed. So also in the Council of Florence (1442 A. D.) and in the Council of Trent (1546) were reaffirmed the decrees that had determined the books that make up the Bible.

Since we have the selfsame Bible today that was given to the world in the year 397, in the Council of Carthage, the in-

quiter as to the authoritative establishment of the Sacred Canon should be satisfied that the Catholic Church does not change her mind, and furthermore that the entire Christian world was content to take the Bible and to retain the Bible, as it came into their possession during all those centuries up to the time of Protestantism. Catholics rejoice in the possession of God's holy word, given to mankind by an infallible Church, Christ's Church. Catholics believe the Bible, the whole Bible, with no additions and no subtractions, to be the inspired word of God. We say today what St. Augustine said in the fourth century:

"I would not believe the gospel unless moved thereto by the authority of the Church" (*Contra. Epis. Fund.*).

Simply stated there is all the difference in the world between the authority accepted by the Catholic and that accepted by the Protestant, with regard to the makeup of the Bible. Catholics accept the Bible upon God's word as spoken by Christ's Apostolic Church. Protestants accept a Bible made up by men who selected specific books and rejected other specific books, which as one whole form the Bible as Christ's Church first gave it to all men of all nations.

Since then it is to be seen that Catholics accept the Bible upon Divine authority, while Protestants accept their Bible upon the authority of a human agency, one calling himself Christian must choose between the belief in God's authority for the Bible in use by Catholics, and man's authority for a Bible used by Protestants. Surely, Catholics are happy in their choice.

From the days of St. Damasus, the then reigning Pontiff, (A. D. 397) Catholics have entertained no doubt that all the books in the Bible are inspired by God. Yet, in making up their Bible, Protestants discarded seven of the books in the Old Testament. A further crippling of God's Word is found in their emendations and interpretations of other books, which are included in the content of their Bible. Thus is doctrinal confu-

sion a mark of Protestant handiwork in contrast to the unity of Catholic understanding of Christian doctrine found in the Bible.

If the reason be given that there were some doubts as to the authenticity of the rejected books in the early Church, the answer is that all doubts were removed and the Bible as it is was unanimously accepted when the Church in the fourth century gave the final decision in the matter, just as a disputed question was settled for all time in the first Christian Council at Jerusalem. Thus the historic incidents stand. Protestants rejected specific parts of the Bible that had been in universal use for a thousand years before Protestantism vexed the Christian mind, and by Jews for centuries before Christ established His Church.

The reason given (that there were some doubts of certain books in the early Church) is not reasonable since other books, the Epistles of St. Jude, St. James, the 2d St. Peter, the 2d and 3d of St. John, St. Paul's Epistle to the Hebrews, also the Apocalypse of St. John (Revelation), that were disputed by the early Christians before the Sacred Canon was made up are found within the Protestant Bible today. Surely one and the same reason cannot serve for two opposite courses since reason is not a rule for caprice, but rather a mental course that gives no quarter to prejudice.

It is worthy of note in this connection that the Protestant Bible contains no book that is not a part of the Sacred Canon given to us by the authoritative Church. Yet there were many notable Epistles and Gospels in use during the first years of the infant Church which do not form a part of the Bible. Among them there is extant today the Gospel of St. Thomas, the Gospel of St. James, the Gospel according to the Hebrews, the Apocalypse of St. Peter, St. Paul's Epistle to the Laodiceans, the Epistles of St. Clement, of St. Barnabas, of St. Polycarp, of St. Bartholomew, of St. Philip, of the Shepherd of

Teramas, the Acts of Pilate, of Thecla, of Paul, the Apostolic Constitutions, the Doctrine of the Twelve Apostles, and others.

Evidently the "Reformers" of the 16th century were more cautious than those who lay hold upon sacred things of our day. For although they rejected certain books as uninspired, they refrained from introducing books that have not the sacred seal upon them.

We find that an historic defence of the Bible as God's Word is most interesting to the men at our street meetings. The pressure of radicalism, of infidelity, is so great upon the populace, that men welcome a prop against the breakdown of religious sanction, even though they themselves are victims to a greater or less degree of the propaganda of radicalism.

In stressing the violation of historic truth with reference to the makeup of the Bible, we point out the necessity of beginning at the beginning. It will not do to start off with the Protestant Bible, with the false principle of *private judgment*, as the basis of investigation, since in a dispute between the earlier claimants of this "right" and those who have extended the vagary, it were merely a case of the pot calling the kettle black. And although we have sympathy for those who grieve only while viewing the disasters wrought by a break-neck speed of the use of *private judgment*, we see the case all too plainly to take sides in such an issue, for black is black and white is white, when it comes to a choice of basic principles. A case in point may be useful: Dr. John Roach Stratton, calling himself a "Fundamentalist", assails the Brown University President, and other prominent Protestant theologians, for teachings comparable to those of Voltaire, Paine and Ingersoll, and in consequence, the question immediately arises, does God or man supply Dr. Stratton with the credentials of right judgment as to sound Christian doctrine? The fact is patent that Dr. Stratton's credentials are man-made, being based upon Prot-

estant principles, his very own. So also, is the case of the several gentlemen whom Dr. Stratton would have resign their professorships.

The New York Times (July 3d, 1922) publishes a list of these Protestant theologians whom the pastor of Calvary Baptist Church, N. Y. City, deems disqualified for teaching.

"The Rev. Dr. Henry Clay Vedder, Professor of Church History, Crozer Theological Seminary, Chester, Pa.

The Rev. Dr. Spencer Byron Meeser, Professor of Systematic Theology, Crozer Seminary.

The Rev. Dr. Frank G. Lewis, librarian of Crozer Seminary.

The Rev. Dr. W. H. P. Faunce, President of Brown University, Providence, R. I.

The Rev. Dr. William Frederick Bade, Professor of Semitic Languages, Pacific Baptist Theological Seminary, Berkeley, Cal.

The Rev. Dr. Gerard Birney Smith, professor of Christian Theology, Chicago University.

Dr. Shaller Mathews, Dean of the Divinity School, Chicago University.

Dr. Stratton also included in his list of Baptist infidels two eminent theologians now dead. These were Dr. Walter Rauschenbusch, who taught for many years in Rochester Theological Seminary, Rochester, N. Y., and Dr. William Newton Clarke, who for many years was a professor in Colgate University, Hamilton, N. Y."

Dr. Stratton gives long quotations from the writings of these gentlemen in proof of his contention that between the teachings of professed infidels and the opinions of the men given in his list, the difference in doctrine is one of degree, not one of kind. Pity 'tis, 'tis true! But the greater pity is that the same thing is true of Dr. Stratton's doctrine, for all alike rest, in matters religious, upon human authority, be it in making up their Bible, or in the interpretation of the Bible Protestants have made up.

The Bible Belongs to The Church

Not infrequently someone at our meeting offers us a leaflet or pamphlet containing a denunciation of the Church for its alleged offence in keeping the Bible from the laity. The giver is often a follower of Spurgeon, a passer-out of the matter

printed by the Bible Student's Association, the Seventh-Day Adventists, or from some other less reputable source. We take all such advances as an invitation to explain the relation of the Bible to the Church, and to make it plain that the charge against the Church of keeping the Bible from the knowledge of the laity, is like charging Christ with driving out devils by the power of Beelzebub, the prince of devils. We show that because of his regular attendance every Sunday at Mass, from the beginning of the ecclesiastical year to its close, the Catholic gains an understanding of the moral requirements of a complete Christian character, from the reading of the Gospel by the priest. Thus the Catholic has not merely a hit-or-miss acquaintance with Holy Scripture, since throughout the year as one text follows another, there is set forth the Christian doctrine as one structural whole. Moreover, the sermon on the Gospel interprets its meaning and enforces its precepts. So it may be said, since faith comes by hearing, that the Catholic is well instructed in the Word of God by his attendance at Mass.

Recently a copy of *The Signs of the Times* (Nov. 16, 1920) was presented to us, containing a two-page article entitled "*Does Catholicism Favor Bible Study by the Laity?*" Personifying Catholicism the answer is that counsel given by Cardinal Gibbons:

"Above all other books, choose the sacred Scriptures. There is a special grace attached to the reading of the inspired volume. It will impart to your soul a solid, sturdy, rational, and healthy piety. By meditating on the sacred Scriptures you will nourish your soul with the bread of life."

Yet, with this statement of a renowned Catholic authority, an American of the utmost integrity and the highest standing, the writer by spurious quotations would prove that the Catholic Church is against placing the Bible in the hands of the laity. We present three of these spurious quotations and in parallel columns the true content found in the pronouncement of the Council of Trent, of Pope Leo XII, and of Pope Pius IX.

"The Signs of the Times"

"The Council of Trent (1563) —that has had most to do officially with making the Roman Catholic Church what it is— withholds forgiveness of sins from any man who shall dare even to have a Bible in the vulgar tongue without a license from his ecclesiastical superior."

"Pope Leo XII issued an encyclical against Bible societies in 1824. "The spread of the Bible in the language of the people is a fatal, a godless invention which, by means of a perverted interpretation, makes the Bible a gospel of the devil."

"Pope Pius IX, in his encyclical of November, 1854, anathematized 'those very crafty and most deceitful (vaferrimæ)

The Council of Trent.

The Council of Trent, following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety, and reverence, all the books both of the Old and the New Testament, seeing that one God is the author of both, as also the said traditions, as well as those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession." (Here the 73 books are named) "But if anyone receive not, as sacred and canonical, the said books entire with all their parts, as they have been usually read in the Catholic Church, and as they are contained in the old Latin Vulgate edition; and knowingly and deliberately condemns the traditions aforesaid; let him be anathema."

(4th Session, April 8, 1546).

Pope Leo XII

"You are aware, venerable brothers, that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert, the Scriptures, into the vernacular of all nations.... It is to be feared that by false interpretation, the Gospel of Christ will become the gospel of men, or still worse, the gospel of the devil." (Ency. "Ubi Primum" May 5, 1842).

Pope Pius IX

"These crafty Bible Societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men,

societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.”

even the unlearned—translated against the laws of the Church, and often contain false explanations of the text. Thus the divine traditions, the teachings of the Fathers, and the authority of the Catholic Church are rejected, and everyone in his own way, interprets the words of the Lord, and distorts their meaning, thereby falling into miserable errors.” (Ency. “Qui Pluribus” Nov. 9, 1846.)

Certainly the Catholic Church is against the circulation of perverted translations of the Bible, and too, she is naturally against the indiscriminate distribution of the pure text, for the word of God should be used reverently.

As a matter of historic fact the Catholic Church ever defends the Bible against mutilation, because God’s Word is her very own—a possession of Christ’s Kingdom on earth to be transmitted to posterity in its integrity.

The Latin Vulgate of Jerome—translation of the fifth century—has been in constant use since that time, while the Douay translation (1582) is that used by English speaking Catholics.

The Catholic Church has a standing Commission whose purpose it is to guard the authenticity and integrity of the Holy Scriptures, so that until the end of time the 73 Books in the Sacred Canon will be maintained as the Word of God—every line of every Book. Thus our Church protects her children against false versions of the Bible.

Quite otherwise is the historic course of Protestantism with regard to the Bible. Protestant versions were numerous during its early days—the time of the Council of Trent, of Pope Leo XII, and of Pope Pius IX. We present a partial list of them. The titles throw a flood of light upon the extremes to which men go when their hands are placed, unlawfully, upon sacred things.

Some Old Protestant Versions

Breeches Bible	Taverner Bible
Bug Bible	Treacle Bible
Coverdale Bible	Tyndale's Bible
Cranmer's Bible	Uprighteous Bible
He Bible	Vinegar Bible
Murderers Bible	Whig Bible
Pearl Bible	Whittenham's Bible
She Bible	Wycklif Bible

There was a Luther's Bible. It omitted The Epistle of St. James for Dr. Luther declared it to be an "epistle of straw". But rather this Epistle served as a firebrand in the hands of the German peasantry. This Epistle declares that faith without works is dead, and it condemns the rich who exploit the poor, in most positive terms. Consequently it proved to be a powerful weapon in the defence of the spiritual and economic rights of the peasants which were denied them by the Lutheran princes, and for which the Thirty Years War in Germany was fought.

The King James Version of the Bible was found to contain so many errors, covering fundamental Christian doctrine, that Thomas Ward printed a book listing those to be found in the 1562, 1577 and 1579 editions. This book bears the title: *Errata of the Protestant Bible; Or the Truth of English Translations Examined*.

Again, in 1885, a new edition of the Protestant Bible appeared, called the Revised Version. The revisors reported 20,000 errors in the New Testament, which they corrected. Since the first Protestant versions of the Bible were in support of their cause, what wonder that the mutilation of God's Word should go on to meet the exigencies of their ever-changing doctrine. One of the latest versions of the New Testament is reported by the Philadelphia Record (July 15, 1920). With the authority of the Y. M. C. A. and the Y. W. C. A. "The Shorter Bible" is issued. The New Testament is made shorter in one instance by the omission of the first miracle of Our Lord.

Surely, the suggestion is not far-fetched that the story of turning water into wine is expurgated so that the Word of God shall not bear testimony against the 18th Constitutional Amendment.

With these facts of Bible mutilation before them, lovers of truth, lovers of history, the world over, recognize their debt of gratitude to the Catholic Church for bringing the Bible into existence and for keeping it whole and entire through the Christian centuries. Even the love of fair-play should make a man stand as firmly against counterfeit editions of the Bible as he stands against counterfeit coin of the realm. Just as the use of false coin is an offence against one's country, so too, is the use of an incorrect version of the Bible an offence against God, and this offence it is that the Church seeks to prevent. This knowledge that the Bible belongs to the Church—so ingrained in the Catholic—comes like a revelation to seekers after truth.

Their eyes being open, these men in the street may see that in every age the Church has given the precise counsel that Cardinal Gibbons gave to the laity—to nourish their souls by reading the Bible. At the end of the sixth century Pope Gregory 1st puts forth his counsel in these words;

"The Bible changes the heart of him who reads it, drawing him from worldly desires to embrace the things of God."

The Council of American Bishops at Baltimore said to the laity:

"It can hardly be necessary to remind you, that the most highly valued treasure of every family, and the most frequently and lovingly made use of, should be the Holy Scriptures (the Bible). We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

Pope Benedict XV, addressing the "Pious Society of St. Jerome for the Spreading of the Gospel", uses these words:

"We should like to see the holy books in the bosom of every Christian family, carefully treasured and diligently read every day, so that all the faithful may thus learn to live holy lives in every way in conformity with the Divine will."

To those who hold fast to the notion that the Catholic Church is opposed to placing the Bible in the hands of the laity for fear they may learn therein something kept hidden from them, we give them some nuts to crack :

The Bible tells us Christ is God. This, Protestants in growing numbers deny.

The Bible tells us Christ established a living, visible Church. This Protestants contest.

The Bible tells us that the consecrated bread and wine is the precise Body and Blood of our Lord. This Protestants deny.

The Bible tells us that Christ's Ambassadors have His power to forgive sins. This Protestants refuse to believe.

The Bible tells us that a hell of everlasting fire awaits those who wilfully disobey the law of God. This doctrine is notably absent from Protestant pulpits.

What then? These are things which the Catholic Church teaches as vital to Christian belief, these are things more and more neglected and rejected by Protestantism, as it makes its weary way towards further disintegration.

That the Bible belongs to the Church, since the Bible is known to be God's Word on the authority of the Church, is clear to anyone who reads history with an open mind. The Church selected the Books making up the Bible from vast Sacred literature. The Church gave Jerome the task of translating these books into Latin, the Latin Vulgate, the best translation yet known. The Church spilled her blood rather than give over the Sacred Writings to destruction by the Roman Emperor Diocletian. The Church defended the Bible against the pillage of barbarian hordes. The Church made magnificently illuminated copies of the Bible long before the art of printing was known, which are amongst the most treasured possessions of men. The Church taught the laity of all tongues to know and to love the Bible by the sacred pictures with which her basilicas are adorned

that are still the admiration of the world. The Church reads the Bible every Sunday in the year to every nation on the whole earth.

How idle and how wicked to charge the Catholic Church with keeping her children in ignorance of the Word of God, since the truth is that the Catholic Church confers especial blessing upon frequent readers of her Bible.

ABSURD NOTIONS

Cain's Wife

The freedom of out-door meetings, where one may come, stay, or go, without regard to the proprieties of indoor assemblies, is most conducive to the hail-fellow-well-met between the classes and the masses. Everybody is himself since Everybody is on an equal footing with anybody. This truly American democracy is most evident during the time we allot to answering of questions from the audience. The conventions properly belonging to indoor forums being absent, a man may shout out an absurd question with relation to the Bible. Little he cares and little he knows that his question and the manner of it informs the initiated that his habit of thought is irreverent. His inquiry shows his idle "shop-talk" with his workaday mates has so flattered his vanity that he presumes that the question he passes up is a poser against the truth of the Bible.

"You say you believe the Bible? Well then, the Bible says Adam and Eve had two sons, Cain and Abel; Cain got married; tell us where he got his wife from?"

Of course, this is but a crude sample of the so-called right of private judgment in the interpretation of Sacred Scripture. The man's defence of his state of mind runs something like this: The Bible tries to make it out that Adam and Eve were the first of the human race, but we know better, because science tells us

all about the missing links which prove that we come from animals. We know there were hundreds of Adams and Eves, and that God had nothing to do with the foundation of the race, for God is a myth.

But this view is held by the supposedly learned from whom it filters down to the shop and out into the street. James Harvey Robinson, magazine writer, evolutionist, enemy of opinion Catholic, sets forth a supposedly insoluble riddle for Bible believers:

"When Cain slew Abel, the population of the earth would seem to be reduced to three persons. Cain, however, fares forth and founds a city which he names after his son, Enoch." (Harper's Magazine, June 22, 1922).

Neither of these men believes that his difficulty is easily solved, even by a common sense reading of the Bible. And since there is more than a vague uneasiness in the minds of many such that the Rock of Ages has indeed been blasted, it is worth while to apply the remedy of common sense to the issue.

It may be seen (Gen. 4, 5) that to Adam were born Cain, Abel and Seth.

"And the days of Adam, after he begot Seth, were eight hundred years; and he begot sons and daughters."

So the difficulty of the questioner and the writer is easily solved by a mere reading of a few lines in the Bible and the use of a little God-given intelligence. The story is plain and the inference is simple. We are not told that Cain, Abel and Seth were the first three and the only children born to Adam up to the end of the last eight hundred years of his life. We are told that after Seth was born, Adam begot sons and daughters. Therefore there is no mistaking the historic fact that Cain married his sister or someone of the female descendants of his father, Adam.

Moreover, the principle is adamant, turn the matter over as one may, the fact remains the same; what Cain did every man who marries has done since God made for Adam a helpmate, our mother, Eve. Yet how wise in the interest of the human race

is the discipline of Holy Mother the Church with regard to the lawfulness of marriage within specific degrees of consanguinity.

No, we are not left the prey of those who propose spurious difficulties. On this matter, of a presumed conflict between the morals of marriage in the Bible and the discipline relative to Christian marriage of the Church, we recommend to our audience a study of the matter as set forth fifteen hundred years ago by St. Augustine in "The City of God".

Luther's Discovery

Another absurd notion, that is constantly kept afloat, comes up occasionally, something after this fashion: "If the Bible was read by the people before the time of Protestantism, how was it that Luther was man-grown before he knew there was such a book?" This soap-bubble, so easily pricked, gives us an opportunity for cultivating the historic sense so evidently lacking in those who accept Protestantism as the religion of Christ.

Our questioner is quite confident of his ground. His mental picture of Luther's "discovery of the Bible" is no less vivid than that conjured up in the mind of the newsboy who follows the doings of Stealthy Steve. The difference however, is this, the newsboy knows that his picture has no substance behind it, but the other fellow has his proof in material facts. The data he relies upon is substantial. It is found in "The Lutheran World Almanac and Annual Encyclopedia of 1923, N. Y. This hoary falsehood runs the modern road of ignorance without limping;

The "incomparable Luther" gave to the world "The Open Bible." "In the University he discovered a chained Latin Bible," the study of which "brought him the peace of mind which he craved, the assurance of justification and of salvation by faith alone, without the works of the law

Some little historic information is indeed necessary to dispel the notion that Luther discovered the Bible. The sense of his "giving the open Bible to the world" is that the Catholic priests had forbidden its reading by the laity. That there was

a "chained" Latin Bible in the University is very likely. Public Directories are frequently "discovered" chained for obvious reasons. But the alleged discovery of the doctrine of "Faith alone" was then, as it is now, quite impossible if the search be made in a correct version of the Bible.

Students know that copies of the Bible were not so very rare after the invention of printing (1438). There were in existence, before the time of Luther's apostacy, fourteen editions of the Bible in the German language.

That Luther had access to the Bible in his youth is set down by Luther himself in his "Table Talks" (ed. 1566, p 22).

"When I was young I acquainted myself with the Bible, read the same often so that I knew where any reference was contained and could be found, when any one spoke about it."

It is too late by far, for well-read men to plead ignorance with regard to the character of him who led off with a man-made church. For the Life of Luther, by Denifle, sets forth the facts in the case with carefully documented testimony. The Lutheran World Almanac and other defenders might set the man in the street a good example by taking the well-worn advice: "Say nothing of the dead but what is good." If this were done, silence would be maintained. It is related that when Denifle's "Life of Luther" was brought out in Germany, consternation reigned within the Prussian stronghold of Protestantism. Their leaders appealed to the Kaiser to suppress the book. Sententiously he retorted: "Refute it."

This has not been done for the simple reason that it cannot be done, since the truth is out. But a charitable view of Luther's life is left to us, that he was bereft of reason.

Private Judgment

Radicalism is less attractive to the average man than it was when we began Campaigning for Christ from our auto-van. There is much less confidence in things material as the cure-all

for the life of the body politic than there was before the World War. This tragic event, perforce, turned men's thoughts to deeper things, the origin and source of life. Truly God has prospered our work on Boston Common. When our Papal-colored car arrives, the other speakers round about us are practically deserted by the time our platform is set up, the Protestant speakers faring no better than the radicals.

Our experience is that Catholic doctrine holds first place in the interest of our crowds, too large by far to be reached without over-much physical effort by the best of voices, and that the simple mode of catechetical discourse holds the closest attention. The contrasts between the vagaries and contradictions of private judgment relative to the doctrine of Christ and the authoritative voice of Christ's Church are very marked. These striking differences cause those all-unaccustomed to basing their religious opinions upon reason much surprise and often these people are silently annoyed because Catholics are able to tell the reason of the faith which is in them. In discussing well-known doctrines of the Catholic Church our practice invariably is to keep on the positive side of the question, since the Church should not suffer the indignity of being put on the defensive. The Church is the standard by which things are found to be right or wrong, as they agree or do not agree with her pronouncements. This bold yet temperate procedure enlists the immediate attention of friend and foe alike. So when any one of the many assertions of the sects, held in dispute of the Catholic Church, is placed before the standard of true judgment, a flood of light is thrown upon the issue that quickly separates the false view from the true, the latter never failing to attract those of goodwill.

It comes to this, in matters of religion, the Catholic's belief is his belief because he knows that upon the word of God the Church says this and that is so. On the other hand, possessing as he does the Bible and the Bible only as his court of

last appeal, the Protestant Christian's belief has no better support than his own say-so. "*This* and *that* is what I believe the Bible means." Indeed, in the last analysis there are as many Protestant creeds as there are individual Protestants.

Sabbath vs Sunday

For example, Catholics give public worship to God on Sunday because the Church puts her children under moral obligation to assist at the Holy Sacrifice of the Mass on that day, the first day of the week. They know, as well as anybody, that in the days of the Old Law, public worship was paid to God on the last day of the week, viz., on the Sabbath: they know the commandment: "Remember that thou keep holy the Sabbath day." Yet, in spite of the historic fact that from the beginning of Christendom the first day of the week was that upon which the Apostles of the Lord Jesus laid especial emphasis in the worship of God under the New Law, there are those, calling themselves Christian, who insist upon going back to the day of public worship under the Old Law, the seventh day. Now and again Sabbath day advocates, both Jews and Protestant Christians, in one way or another, at our out-door meetings, make known their opposition to Sunday in favor of Saturday, as God's day.

Members of the Seventh Day Adventists are most active in their insistence upon the public worship of God on the seventh day, the Sabbath. These propagandists for their sect see to it that their literature reaches our audiences. It charges that the "Apostate Church" is guilty; that Sunday was "substituted by the Church of Rome" for the Sabbath. Fortified by the matter sent forth by the "Review and Herald Publishing Association" they want to know: "Who changed the Sabbath?" Their assumption being that the Sabbath has never been changed by divine authority.

Our reply is that Christ's Church established Christian worship on the first day of the week, Sunday. That divine author-

ity to teach us what to do to pay homage to God was not wanting may be seen by consulting the 28th chapter of St. Matthew's Gospel, the Protestant version as well. Jesus permitted the eleven to adore Him; whereupon all of Christ's power in Heaven and on earth was conferred upon His Church, to teach the observance of whatsoever Christ commanded, throughout all time. So, the old priesthood was no more, as divine power was conferred upon the new Priesthood for carrying on Christ's mission throughout the world.

It should be noted that the change from the last day to the first day in the week, does not change the vital principle of the commandment, namely, that one day in seven shall be given by mankind to the worship of God.

Ignoring the fact that Christ gave to God's new priesthood all power in Heaven and earth to make known His will, these propagandists, in defence of the authority of the Bible and the Bible only, return to the attack upon "The Apostate Church." They argue: "There is nothing in the Scripture (New Testament) about the change." No, not very much! But the good will to deal fairly would soon settle the matter. For every student of history knows that the Bible came into existence only after the first three centuries, during which time the Church was suffering persecution. Yet the New Testament does tell of the early Christians meeting on the *first day of the week* for the celebration of the Eucharistic Sacrifice (Acts XX-7). St. Paul gives instructions to the Churches of Galatia and of Corinth to take up collections "for the saints" on the "first day of the week" (I Cor. XVI-2). So also, today the Catholic Church takes up collections for God's little ones. Again (Apoc. I-10), St. John "was in the spirit on the Lord's Day", as the first day of the week was affectionately known.

Being devoid of the historic sense these defenders of Sabbath Day worship attempt to justify their slanderous epithet,

"The Apostate Church", by the assertion, "It was Constantine, and not Christ, who first commanded Sunday observance."

Not so, yet to Constantine is due the credit which belongs to a wise and just ruler. When Constantine became a Christian he made Sunday a legal day of rest. By this civic act all Christians gained the free opportunity to practice public worship on the first day of the week. Indeed, it was Constantine who removed obstacles to the attendance of Sunday worship, but he did not institute the public worship of God by Christians on the first day of the week, for the reason that this was already the established practice of the Church, which had persevered under difficulties super-human.

That the early Church substituted Sunday for Sabbath worship on the authority of the Edict by Constantine (312 A. D.) is refuted by abundant data that shows its observance before the days of Constantine. We make citations:

1 — The Didache or Teachings of the Twelve Apostles:

"On the Lord's Day come together and break bread, and give thanks (offer the Eucharist), after confessing your sins, that your sacrifice may be pure."

2 — St. Ignatius: (disciple of St. John the Apostle and Evangelist), tells of Christians

"no longer observing the Sabbath, but living in the observance of the Lord's Day, on which Our Life rose again" (Ep. ad Magnes 9).

3 — St. Barnabas (died A. D. 76) Epistle (15).

"Wherefore, also, we keep the eighth day (Sunday) with joyfulness, the day also on which Jesus rose again from the dead."

4 — St. Justin (martyr died 165) in his description of the worship of the Early Christians on the Lord's Day is the first to call the day Sunday.

5 — Tertullian (202 A. D.) is the first to be accredited with using the terms "a day of rest" with relation to Sunday. Tertullian's caution is that on the day of the Lord's Resurrection we should "guard against every office and posture of solicitude, depriving even our business, lest we give any place to the devil."

6 — The Council of Elvira (300 A. D.) ordained:

"If anyone in the city neglects to come to Church for three Sundays, let him be excommunicated for a short time so that he may be corrected."

How futile as against historic testimony is the attempt to place Constantine in authority over the Catholic Church. Constantine was a believer in things Catholic, not a maker of things Catholic.

However, as to "Bible Christians", we can appreciate the logic of the Seventh Day Adventists and others who pay public worship to God on the Sabbath, on this one point taken by itself. In case Christ's Church is repudiated there is no reason why a return to the Old Law—to the observance of the "rest day" of the chosen children of Almighty God—should not be made. Yet the demands of logic in its wider application must needs set forth the fulfilment of the Old Law and the establishment of the new Priesthood, forever, after the Order of Melchisedec. The order of this new Priesthood, under the inspiration of the Holy Ghost, is that public worship shall be paid to Almighty God by the faithful on the first day of the week—on Sunday.

Man's Word vs. God's Word

So great a multitude now follow the Protestant principle, of setting up one's own opinion as the criterion of things religious, that intellectual anarchy as to what God's Word means has altogether broken down the very idea of heresy with the larger half of our American populace. These have thrown off all allegiance to organized religion. Yet, and it is a curious fact, many of these same folk hold the opinion sincerely that Catholics are, by a thoroughly disciplined and skilfully trained hierarchy, kept in ignorance of the content of the Bible, because these priests fear that using their own private judgment as to its meaning the great mass of the Catholic laity would make their way to "freedom of thought" by entering some one of the hundreds of Protestant societies. If, indeed, the simple truth were known that *free thought* is just a polite name for anarchy in thought—in fact a lack of thought—our task when Campaigning for Christ would be easier.

But, since this truth has not yet dawned upon the makers of a Protestant Encyclopedia, how should one expect it to be a possession of the rank and file? We quote from "The Encyclopedia of Religion and Ethics," edited by James Hastings, M. A., D. D. (New York and Edinburgh, 1908, vol X, p. 346):

"Justification by faith" and the "right of private judgment" are the "two watchwords of the Reformation;" that "came through the personality of Luther from whose fiery soul faith burst forth as the destroyer of hierarchial religion."

Alas and alack, that Editor Hastings did not take a hint from Luther himself as to the havoc his principles had wrought within the Christian civilization of the world. Yet neither Luther nor any one of his Protestant followers then or since his time has made the slightest inroad as a destroyer of "hierarchial religion" if by this term is meant the Catholic Church.

Luther has this to say as to the exercise of the "right of private judgment" in matters religious:

"There are almost as many sects and beliefs as there are heads, this one will not admit baptism, that one rejects the sacrament of the altar, another places another world between the present one and the day of judgment, some teach that Jesus Christ is not God. There is not an individual, however clownish he may be, who does not claim to be inspired by the Holy Ghost, and who does not put forth as prophecies his ravings and dreams." (An Meine Kritiken, by Janssen p. 181).

Surely the effects of the practice of the alleged "right" of flouting the authority of Christ's Church is the same now as it was in 1525, with one lamentable difference: that the true doctrine of Christ and Him crucified becomes less and less known as new sects are added by division and sub-division of the now existing Protestant churches and by the formation of new societies by those who are caught up in the fanatical cry of Lo here! and Lo there! At the rate which individual opinion is now taking the place of unity, in doctrinal belief, it may soon fall out that every man in the Protestant church is a "priest" as Luther asserted. There are no receivers of doctrine since nobody cares what the other fellow says—on his own authority. But

what should it signify if some men deny the Divinity of Christ? if some men deny the necessity for a dogmatic creed? if some men deny infant baptism? If some men deny the existence of hell? If some men deny public worship on Sunday? If some men deny the use of musical instruments in churches? If some men deny the duty of defending one's country by recourse to arms? If some men deny the sanction of the marriage bond? If some men deny the right of private property? It surely signifies nothing—it is as sounding brass and a tinkling symbol to those who hold to the unity and universality of Christ's doctrine—made manifest to the world by the Catholic Church.

In Campaigning for Christ we do not, of course, interpret Bible texts after our own fashion, nor are we disturbed in spirit at the not infrequent thrust by some "Bible lover" in the crowd who is proud of his impertinence because he mistakes it for independence—for Americanism: "The Bible is good enough for me. I don't need a Pope to tell me what it means." The "Bible lover" is in truth quite well aware that many of its passages are quite beyond his comprehension, yet his intellectual pride serves him well in this—he will take no man's interpretation authoritatively. Well and good! But how about taking God's own authority, as Catholics do, as to what He means by His Word?

Here is the whole issue and we drive it home that Catholics take no man's word for God's Word. We emphasize the fact that honor and worship are paid to Almighty God and the dignity of human nature is maintained, since no man-made religion is acceptable to one who believes that the Holy Father is indeed the Vicar of Christ on earth. It is Luther's word pitted against God's Word, for there is nothing in the Bible to warrant the Lutheran dogma—"the right of private judgment." We stand on the side with St. Peter. In the first chapter of St. Peter's 1st Epistle, and St. Peter speaks as the apostle of Jesus Christ, we learn that the men who wrote the Scriptures were inspired by the Holy Ghost, so, consequently, the Scriptures are interpreted

with authority only by those whom our Lord has made to be "witnesses" of Him. Only so are the Scriptures safeguarded from error, for the canon of the Scriptures has been settled.

Otherwise, by "private interpretation," by this man's additions and that man's omissions, a new Scripture is made, with the consequence that the Bible—God's Word—would be lost. St. John, in the closing words of the Apocalypse (XXII, 18-19) tells very plainly the fate of those who do these dire deeds. "Plagues" shall come upon any man who shall "add to these things" and to any man who shall take away from the "words of the book" . . . "Good shall take away his part in the book of life."

Now it is certain that Protestantism is responsible for the doctrine "the right of private interpretation" of the Scriptures that has manifested itself, during these last four hundred years, by the erection of manifold Protestant sects. It is no less certain that because of private interpretation these successive heresies have arisen. But heresy is no new thing in Christendom and the principle lying at the base of Protestant sects is precisely that which was employed from the days when Peter and the other apostles preached the Gospel—the presumed "right" privately to interpret things Christian. We cite a short list from out of the many earlier heresies:

The Adamites pointed to parts of Genesis as giving them warrant for their belief that they need feel no shame in going about naked as did Adam and Eve.

The Ophites took the serpent in the Book of Genesis who seduced Eve, to be Christ Himself.

The Arians found forty-two passages in the Gospel with which to sustain their belief that the Son of God is not consubstantial with the Father.

The Manicheans gave scriptural reasons for their belief in two Gods, one good, the other evil.

The Pelagians asserted that man is perfectly able to work out his own salvation without the aid of grace.

The Waldenses interpreted the Bible as condemning private property and the division of mankind into nations.

The Albigenes found in the Bible the condemnation of marriage.

Luther cites Isaiah as proof of his doctrine that man is not free.

Calvin repudiated the Christian belief in the possibility of keeping the divine commands because of his interpretation of the words; "if thou wilt enter into life, keep the commandments."

A member of the English Parliament gave sanction for the adulterous union of Henry VIII with Anne Boleyn after he had read the story of Elcana in the Book of Kings: "because he loved Anna."

On the false theory that anyone may rightly say what God means by merely reading what God says, there is no way to prevent heresy. When all shall become heretics then shall there be no such thing as heresy.

But that would mean that intellectual chaos were complete and that the moral order were utterly without human recognition—that the gates of hell had indeed prevailed against Christ's Church. Strange it is that "The Encyclopedia of Religion and Ethics" does not see to the end of its very clear pronouncement, that stopping half-way it concludes that the utter absence of heresy were a proof of the complete prevalence of Christian truth: We quote:

"When the right of private judgment is explicitly maintained, heresy is impossible."

Precisely! If nothing is false, nothing is true. At length one heresy after another is bound to wear itself out, since Truth abides and error corrodes and dies. It has indeed taken a long time for the popular mind to come to the point of demanding that the "watchword of the Reformation" shall be carried out—that upon the authority of its own principle no minister shall be liable to trial for heresy. This point cleared up in the Pro-

testant mind, the next step logically is the recognition that the right to try a man for heresy belongs, as it ever did and ever shall, to that "hierarchial religion" which it was the destined mission of Protestantism to destroy. Truly the Rock of Ages abides and the Holy Father sitteth in the seat of Peter.

Commenting upon the principle—which fifteen centuries later became the "watchword of the Reformation"—of wresting the Epistles of St. Paul to their own destruction—St. Peter warns men of all time of the folly, to put it most mildly, of self-sufficiency in gleaning the meaning of Scripture:

"Certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction" (2 Pet. 3, 16).

Protestants should take heed! If the meaning of St. Paul in certain things is hard to understand, what shall one say of the danger that threatens their intellectual progeny of today who presume to interpret the Apocalypse of St. John, every sentence of which points to a sacred mystery?

Even in the interest of secular education "the watchword of the Reformation" should be repudiated. It is destructive of the historic unity of the race, for the sense of continuity in unity is lost by the pretence that man's word is as good as God's Word. It is by supernatural revelation that we know Adam as the father of the race, and it is by following the historic revelation of God's Church that we see builded a Christian civilization in the middle ages vastly superior to the Pagan civilization of ancient Rome. And it is by a further extension of the historic sense, a further following of the historic manifestation of God's Word, that we see a civil society erected in America upon basic Catholic principles—inalienable rights that are complementary to the equality of human souls. So it is seen that the authority of rulers comes from the Author of man, not from men. Consequently, American citizens point out, by election, that man who shall administer those laws which have been erected in conformity to our declaration of natural rights. All this is

against the despotism that is complementary to the principle of private judgment in matters religious, which in practice is bound to overflow into civil affairs. The good will to learn from God the human constitution is more and more set to one side because of this modern heresy in favor of man's word, that the superman is about to arrive via the theory of evolution. No, private judgment is not the principle by which to learn the origin of man; or the nature of man; or the just foundation of the State. William E. Lilly wisely says:

"The average man is as well fitted to interpret the Bible as he is to lecture on the Hegelian philosophy or to settle points of Hindu law."

Yet, a little army of men and women are distributing themselves in public centers over our country and over the world, Bible in hand, with the infirm purpose to oppose the Pope of Rome. Yet, it is gratifying to note that the contradictory interpretation of the Bible in Protestant pulpits and in Protestant seminaries is not alone being recognized as a scandal to God's Word, it is also becoming known as an intellectual debauch, stultifying to human reason, by those who have not yet foresworn the vicious principle. The Rev. John Roach Stratton, Calvary Baptist Church, New York, in his church, July (1922), read quotations from nine Baptist leaders (Faunce, Lewis, Meeser, Bade, Smith, Mathews, Vedder, Rauchenbusch, Clark) to prove that they "are infidels," their teachings being different in degree only from the "teaching of Voltaire and Bolenbroke and Tom Paine and Ingersoll." Having quoted Rev. Dr. Vedder, Professor of Church History, as saying "when we preach heaven as the Bible pictures it, we are merely 'pushing wind,'" Dr. Stratton publicly invites these nine "infidels" to relieve the Northland Baptists from such a "monstrous inconsistency." We quote:

"This would be consistent and in many ways admirable, and it would save our denomination at the present time from the most tragic danger that has ever faced it in the Northland. For these men to take money as they are now doing which was given by the faithful Baptists of the past who believed their Bibles and who gave their money in

order that the Bible might be taught in its simplicity, and to support themselves with this money while they are tearing down faith in the Bible and repudiating the very faith that furnished the money which gives them their daily bread is a monstrous inconsistency and injustice that we ought not to rest quietly under until it is righted forever."

But this tragedy lies beyond Dr. Stratton's ken. He should first remove the mote from his own eye by righting forever for himself the blasphemy of reading God's Word by the dim light of mere human opinion. Then and then only shall he be able to set a good example for those "nine infidels." Surely there is no reason that is merely human why these "nine infidel" Baptist leaders should quit green Protestant pastures. They are not guilty of heresy to Protestantism, they are merely extending and expanding its cardinal principles, moving towards its inexorable conclusion—spiritual morbidity.

We point out to our street audiences that although it is logically correct to say that "when the right of private interpretation is maintained, heresy is impossible," it is in defiance of reason and morality to say that heresy is impossible.

When Campaigning for Christ we point out the all-sufficient reason why the time shall never arrive when Truth shall succumb to Error. It is because Christ's Church is with us all days to the end of the world, and that by Divine authority the Pope of Rome truly tells mankind what God means by what He says in the Bible. Truth is ever safeguarded, for however many heresies may arrive in whatsoever age the Church divinely commissioned to interpret the Scriptures, in an infallible manner, makes known to us what we are ethically and morally bound to believe with regard to things religious.

What wonder since:

"In Religion,
What damned error, but some sober-brow
Will bless it, and approve it with a text?"

has run so long a course that some sixty millions of Americans are quite indifferent to the doctrines of their Protestant ancestors? or that the vagaries of the higher critics have filched the belief in the supernatural from so many of the uncritical? Caleb

"'splains" his difficulty quite as efficiently as the most learned of them—by denial. Caleb, a colored preacher, was a higher critic and so was competent to deny all miracles:

"But, Caleb, how about the Hebrews crossing the Red Sea?"

"I 'splain dat. Dey crossed over on solid ice; and next day it was very warm, and de 'Gyptians just broke through de rotten ice."

"But, Caleb, ice does not form so near the equator."

"Dat objection is nuffin. In dem days there was no equator."

So it is with the higher critic in the street, that text which his wit cannot wrest to his own belief he declares not so now, or never was so. And yet, this same man in the street seems glad to hear that the doctrine of religious unity can be defended without a sacrifice of his individual independence to the authority of the other fellow. He is ready to listen to St. Paul's warning that Christ has given us a Church—to preserve the unity of the body of faith—that some are:

"Apostles and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephes. ch. IV).

He is ready also to hear St. Paul's warning against the danger of accepting any doctrines set up by human authority, as it falls in with his native self-respect. Indeed in his heart of hearts he would be safe and secure—would be "no more children tossed to and fro, and carried about with every wind of doctrine." He is ready to be convinced of what he dimly knows—that the Catholic Church has withstood countless heresies, doctrines built upon the sands, throughout all the Christian centuries, without a shadow of change.

So too, does it give the average man courage to be told that Protestants themselves are coming to recognition that private judgment in matters religious invoked that spirit—the devil take the hindmost—which has played so evil a part in shaping the political and economic thought of the past three hundred years. We quote:

"The doctrine of the Manchester School—the theory of *laissez faire, laissez passer*, in economics and politics which from 1845 to 1875

dominated political thought—shows the extent to which the principle of private judgment has swayed the minds of men." ("Ency. of Religion & Ethics" vol. X, p. 347).

If this be so, and it seems to be so, why not return to those principles upon which the Guild system flourished in the time before Henry VIII? *Why not?* Surely it was the substitution of the authority set up by Protestant men for the Divine authority of the Church that ushered in a regime which turned the "Merrie England" of the Middle Ages into the "Darkest England," as that good Protestant—General William Booth—termed his country.

Why not? It is too plain that having no sanction for human law but their own, men have swung from an extreme individualism to an extreme governmentalism—one as far from social justice as the other.

Why not? The golden mean is that elevated centre midway between the two extremes of irresponsible power, of despotic government and mob rule. The golden mean is the balanced relationship of ruler and ruled, of employer and employed, measured on the standard of just judgments—the Ten Commandments—the Cross of Christ.

It is seen, by reasoning rightly, that civil morality rests necessarily upon a religious foundation, that it is for the Church of Almighty God with a Priesthood according to the order of Melchisedec, that brought the Bible into objective existence, to tell us what makes for human happiness here and what makes for individual salvation in the world hereafter. Not for Tom, Dick and Harry to interpret the Bible as they so will. Centuries ago this danger to private and to public morality was pointed out. St. Jerome, the official translator of the Bible, bespoke the danger of misinterpretation in reading the Bible:

"Let us be persuaded that the Gospel consists not in the words, but in the sense. A wrong explanation turns the Word of God into the word of man, and what is worse, into the word of the devil; for the devil himself could quote the text of Scripture."

How clear it is to each one of the sects that all the others, in one way or another, have turned the Word of God into the

word of man! And by this same persuasion should not each particular sect recognize its own offence against God's Word? Rationally, the conclusion is inescapable, that every Christian sect taking God's Word on its own authority for its sanction is guilty. For the belief in one God necessitates the conviction that God has but one Church and that only God's Church knows in what *sense* the words of the Bible are true.

How familiar should Americans be with this same principle when applied to our national Constitution! What do we say of those who refuse to be governed by the decisions of the United States Supreme Court as to the meaning of our Federal Constitution? Does their contrary interpretation of that noble document excuse their disloyalty to America? No, such men are branded as traitors, as simpletons or as anarchists. If only W. S. Gilbert's cure for the latter were cure for all, America were

"On fire that glows
With heat intense
We turn the hose
Of common sense,
And out it goes
At small expense."

Yet, after all, our analogy falls as far short as is the finite from the infinite, since our national Constitution is man's word—the word of Americans, wise and brave in the transcription of religious principles onto a civil foundation. So our characterization of those who arrogate to themselves the right of private interpretation with reference to the Supreme Court's decisions as to the *sense* in which patriotic Americans must believe and obey the law of the land does not cover the blasphemy of those who prefer the fallible human word to God's Word. It is patent that a man-made document may err, and that a man-made decision as to the meaning of such a document may confound the confusion. But to assume that God can err is to fling reason to the winds. So it is to assume that God's Church can err when interpreting the Bible.

THE SECTS

CHAPTER XIII

The existence in this country of hundreds of differing Christian sects—"the sin of disunion"—goes a long way towards explaining the indifference to religion that is so common to Americans. Once a man who has this indifferent attitude comes to see that the Christian sects are but man-made religions, whereas the Catholic Church defends the proposition that God, our Heavenly Father, gave to all mankind His own religion—the very democracy of the idea is so appealing to him that he is rather inclined to hear what can be said in its defence.



The multitude listening to the President of The Catholic Truth Guild on Boston Common.

This idea of democracy—that God gives to every man in the world one and the same religion, together with the restored self-respect involved in taking God's word for religious truth rather than the authority of some man—is the appeal we make to win attention.

More and more Protestants themselves are coming to see this "sin of disunion." But recently (1921) the Lambeth Conference of the Episcopal Church (England) made open confession—"we acknowledge this condition of broken fellowship to be contrary to God's Will."

This being so, the issue is locked. If God's Will is to be done, there shall be but One Fold and One Shepherd. But since every man has a will of his own—a finite will—how could it be possible for a man-made religion to be God's religion? If men would have unbroken fellowship in Christ, what is simpler than to do God's Will and enter the One True Fold?

No, it is not past finding out, for the facts in the case may be known. Indeed the tests by which to know a man-made Christian church are not too far afield. They are natural and supernatural—man's testimony and God's.

Sects there are and sects there have been from the very days of the Apostles up to our own time—and it is to be freely confessed that until time shall be nomore, there shall be scandals—but woe to him by whom scandal cometh. This, our confidence, is not born of our self-conceit but rather of trust in our Blessed Lord's words. So, likewise, the meaning of sects comes from the fact that Christ's Church is one, not many. Consequently those bodies maintaining a separate existence and using the designation "Christian," which have sprung directly or indirectly from Christ's Church, by a refusal to accept Catholic doctrine or discipline, or with the notion to correct real or alleged abuses within the Catholic Church are, of course, sects.

By way of showing that man-made churches come and go while Christ's Church—an organism of supernatural life—goes

on her way saving souls to the end of time, we set forth a list of about a hundred of these sects that our Church has outlived, whose names are known today only to the student who delves into the history of the Christian religion:

Chronological List of Sects That Are No More

<i>1st Century</i>		
Cerinthians	Gnostics	Simonians
Ebionites	Nazareans	
<i>2d Century</i>		
Adamites	Artotyrites	Encratites
Alogians	Ascodrogites	Hermogenians
Ammonians	Bardesanists	Marcosians
Apelleans	Basalidians	Monarchians
Archonticks	Carpocratians	Montanists
Artemonites	Cerdonians	Saturnians
<i>3rd Century</i>		
Apocarites	Manicheans	Novatians
Asclepidoteans	Melchisedechians	Paulians
Eutuchites	Noetians	
<i>4th Century</i>		
Arians	Colluthians	Marcedonians
Aetians	Donatists	Marcellians
Agnoites	Eudoxians	Photinians
Appolinarians	Eustathians	Satanians
<i>5th Century</i>		
Eutychians	Nestorians	Soldins
Monophysites	Pelagians	Theopashites
<i>6th Century</i>		
Aphtharpodocites	Corruptocola	Jacobites
Cononites	Damianists	Tritheists
<i>7th Century</i>		
Aginians	Gnosimachi	Paulicians
Chazinarians	Monothelites	
<i>8th Century</i>		
Adoptions	Albanenses	Ethnoprone
<i>9th Century</i>		
Abrahamians		Predestinarians

10th Century

Anthropomorphites

11th Century

Berengarians

12th Century

Albigenses

Apostolics

Arnoldists

Capuati

Catherists

Joachamites

Pallagians

Petrobrussians

Tanquellians

13th Century

Almaricians

Brethren & Sisters
of the Free
Spirit

Flagellants

Fratricelli

Wilhelminians

14th Century

Dulcinists

Turlupins

15th Century

Calixtins

Hussites

Taborites

16th Century

Antinomians

Barlaamites

Molinists

Socinians

Ubiquitarians

Zwinglians

17th Century

Biddellians

Quietists

Nobody capable of a world-view of things as they are would have the temerity to say that the Catholic Church is in the slightest danger of her life, even though the persecution and the execution of her priests in Russia have shocked the conscience of every civilized nation on the earth.

Protestantism

Taken as a whole, the Protestant religion in its beginning is so near us in time that the founders of its various bodies may be known with no great difficulty. But the difficulty is multiplied a thousand-fold if one should attempt to compass Protestant doctrine in general. Indeed this is possible only—even in a

vague way—when it is seen in contrast to Catholic doctrine, against which it protests. Moreover, it would be an interminable task if, on the claim of right doctrine, one sect were to be taken as the standard by which to view the doctrine of another, or even of all others, each in its turn being set up as the true doctrine.

So it comes to this—orderly progress is made only after one accepts the right standard. Surely, in man's relation to God the right standard is not man's opinion but God's order. It is easy to see then, that if Christ has a Church—and He has—His doctrine is the right standard in things religious.

Term Protestant

To protest is at once to acknowledge the existence of something and to state that one is for it or against it. But in case one protests that he believes in Protestantism the crux of the matter is to learn what is the thing protested. It will be seen that historic Protestantism is a negation, a protestation in public of what is not believed rather than of what is believed. It has as its basic intention denial not affirmation. Now that to which Protestantism stands opposed has positive, objective, existence—namely, the Catholic Church. The Catholic Church was in existence some fifteen hundred years when Protestants declared what they did believe by protesting what they did not believe.

As a matter of history certain German princes raised a protest against a proposed decree that had for its object the political restoration of that religious liberty that was wont to prevail in Germany—namely, the celebration of Mass in public by priests and people. These Princes were called Protestants, since they stood for “no toleration for Catholics.” We quote a Protestant authority:

“The name ‘Protestant’ originated from a ‘protestation’ in which the leading German princes friendly to the Reformation, united with fourteen cities of Germany on April 25, 1529, against the decree of the Roman majority of the second Diet of Speyer. It was a designation

quite colorless from a religious point of view, and was first used as a political epithet by the opponents of those who signed the protest." (The New Schaff-Herzog Encyclopedia of Religious Knowledge, vol. IX, p. 290.)

Again, a Protestant authority, Charles S. Macfarland, the General Secretary of the Federal Council of the Churches of Christ in America, an organization made up of thirty-one Evangelical denominations, in his Foreword to a history of the Federal Council (N. Y. 1916) gives the common view of the origin of the Christian sects:

"In the main these various denominations are measurably the product of the religious genius and powerful personality of some one man, although undoubtedly in such cases the man may have personalized the conscience of the group."

We are under obligation to Mr. Macfarland—he has emphasized the point we desire to stress—that the Christian sects were builded upon the personal power of particular men and thus these Christian denominations, all, are due to secondary causes—human causes. Whereas the Catholic Church has its foundation in God—first in figure in the Old Law now in the regime of the Church Militant on earth. Founded in time on Peter by our Blessed Lord and protected from error by the indwelling of the Holy Ghost. How unspeakably different are these man-made religions in duration, dignity, authority and peace, when brought into contrast with the Church established by Him Who is the Way, the Truth and the Life.

Occasionally someone in our street audience makes a pathetic attempt to place the beginning of a particular sect back in the days of the Apostles. As a matter of fact no one of them dates further back than the 16th century. Under cover of popular sentiment the notion is presented that the Baptist church, for instance, dates from the time of Christ: "From the days of the Apostles, Baptists have believed in freedom of speech and have fought in every war for political liberty since Nero beheaded Paul at Rome."

Two or three questions will shatter the half-formed idea that the Baptists or any other of the Lutheran offshoots came down to our time from the early Christian days. Could they name the place and date of that early Baptist Church? Can they give the name of any one of the pastors during the Apostolic age? Surely, none of the present-day Christian sects existed in the Catacombs. Nor was Peter, Paul, Timothy or any other preacher of Christ's gospel in the days immediately following the advent of the Bride of Christ, a member of any Protestant sect.

It is indeed fair to say, as the General Secretary of the Federal Council does, that the Protestant sects are the product of men of genius. Two powerful personalities led off in the establishment of the first two sects—the first set up in Germany, the second in England. Both were by law established.

The State Church of Germany existed from 1520 to 1918; that of England, set up in 1534, is still extant. From these two, practically speaking, all the other known sects have their origin, directly or indirectly.

Besides the sects proper, there are many cults, more or less Christian after a fashion. These cults permit their organizations to be designated Protestant when it comes to reading themselves into the sociological status of America. Thus the anti-"Romanists" through many a supposedly reputable mouthpiece make the astonishing declaration that this is a Protestant country—that there are eighty millions of Protestants in America. Yet far less than one-half of our one hundred and ten millions set themselves down in the civil census of the United States as members of a Church. Moreover, numbered among the forty per cent who acknowledge Church affiliations, there must be found some twenty millions of Catholics and something more than three and a half million Jews. It is certain then that a most liberal reckoning gives far less than one-half of our populace to Protestantism.

No, we are not boasting of our paganism. We are showing that Campaigning for Christ should not be confined to distant lands.

Luther

The first open revolt of Luther took place in 1517 when he affixed to the door of the Castle Church, Wittenberg, ninety-five theses of disputation. From that time on to the final break with the Apostolic Chair of Peter, all through the fierce controversy which he had raised, Luther protested over and over again that he was and meant to be loyal to the See of Peter. But Luther had set in motion a wicked force which he could not control. Immediately the German princes saw the possibilities of this powerful Augustinian monk. Luther would be useful to them in working their will against the moral restraints imposed upon them by the Church. With his aid they could vastly enrich themselves by despoiling the Church of the property used in the service of God and for the care of the poor. Pride, lust and greed egged Luther on once he had made a bargain with the German princes, a bargain like to that of Judas with the high priests:

"You will find out how many hundred thousand goldpieces the monks and that class of men possess within a small portion of your territory."—(Luther's Pamphlet *Argyrohilax*)

The soldiers of the princes slaughtered the peasants, pillaged the churches, and prevented Catholic worship in public. In this way Lutheranism was made the doctrine of the first Protestant Church—The State Church of Germany (1520).

Luther's actions and reactions were violent. He protested for and against Papal authority—even while he arrogated to himself authority over things sacred, as though his commission to do so came from Christ Himself.

This father of the first Protestant Church changed the 28th verse of the 3d chapter of St. Paul's Epistle to the Romans, to

make it fit his doctrine that Christian faith minus Christian works is sufficient for the salvation of one's soul:

"We hold that man is justified without works by the law of faith alone."—(Luther's Bible).

To one of his followers who complained that objection was being made to this perversion of the sacred text, Luther gave the cold comfort:

"If any Papist annoys you with the word (alone) tell him straightaway: Dr. Martin Luther will have it so: Papist and ass are one and the same thing. . . ."—(Amic. Discussion 1, 127).

The father of the first Protestant Church long ago paved the philosophical way for the so-called scientific theory of the animal origin of man, by denying the Christian doctrine of our moral responsibility for our thoughts, words and deeds. Individual free-will was held up to scorn in Luther's book—"Slave Will."

The father of the first Protestant Church was the forerunner of those who nowadays protest that the Ten Commandments are out-of-date. Luther denied the binding force of the Moral Law:

"We must remove the Decalogue out of sight and heart."—(De Wette, 4, 188).

Again:—

"If Moses should attempt to intimidate you with his stupid Ten Commandments tell him right out: Chase yourselves to the Jews."—(Wittenberg ad. 5, 1573).

The father of the first Protestant Church having broken his vow to live a continent-life, he invites the abomination of desolation:

"Chastity is refuse and abomination."—(Wittenberg vol. 5).

Luther's writings regarding matters of sex, are the extreme opposite of things decent. Only in Socialist free love writings have we seen commendation of them. There Luther's lewd writings have won for him distinction as the "classic exponent" of "healthful sensualism." (Bebel's "Woman," p. 78, N. Y. 1910).

Too many times through the centuries immoralities have disgraced the Christian ministry, but Luther has the unenviable distinction of having defended his sex sins as "necessary."

From then on, that false argument has crept on apace, until now it stalks over the world as with seven leagued boots, threatening the vital foundation of civil society. Birth control is its latest development.

The father of the first Protestant Church gave to the Landgrave Philip of Hesse, his "ecclesiastical sanction" for taking a second wife.

"To ease his conscience in case he died on the battlefield in the cause of the Luthern gospel."

But the German populace knew that the Sacrament of Marriage was not made by man and that it could not be broken by man. The defence of the integrity of marriage waxed so hot and so long, that Luther was vexed into the confession to a friend that he had hoped that Philip would:

"Take an ordinary, honest girl and keep her secretly in a house and live with her in secret marital relations. (Lauterbach's Diary, Seidman 196).

These few pieces of evidence as to the practical philosophy of Luther should suffice to silence those who entertain the notion that a genuine réformation took place in the Christian religion at the time of the Protestant revolt. For those who desire further information regarding the origin of the sects, we recommend "The Facts About Luther," a popular priced book, 367 pages, written by Rt. Rev. Mgr. Patrick F. O'Hare, LL. D.

Henry VIII

During the early years of the revolt in Germany, the Catholic faith was staunchly defended in England. Henry VIII wrote a Latin treatise entitled "A Defense of the Seven Sacraments"; the original Latin copy is now in the Vatican Library. In King Henry's own handwriting is the following inscription:

"Anglorum rex Henricus, Leoni X, mittit hoc opus et fidei testimonium et amicitiae" (Henry, king of England, sends this work to Leo X as a witness of faith and friendship).

The book is a virile vindication of the dogmatic pronouncements of the Catholic Church; it insists upon maintaining the

seven Sacraments and the Supremacy of the Pope as Vicar of Christ. Luther is reprobated personally for his wickedness and his "foul" speech. Henry points to the doctrine that where Peter is, there is the Church:

"Luther makes distinction between Christ's Church and the Pope's; whereas the Pope is Christ's Vicar, in that, over which Christ is the head."

Again, Henry points out that Luther severs the body from the head:

"He separates.....from Christ's Church not only Rome, but also all Italy, Germany, Spain, France, Britain and all other nations which obey the See of Rome."

He goes on to warn his own England against listening to "impious words":

"But I beseech and entreat all other Christians, and through the bowels of Christ (whose faith we profess) to turn away their ears from the impious words and not to foster schisms and discords, especially at this time when most particularly it behooves Christians to be concordant against the enemies of Christ. Do not listen to the insults and detractions against the Vicar of Christ which the fury of the little monk (Luther) spews up against the Pope; nor contaminate breasts sacred to Christ, with impious heresies, for if one sows these he has no charity, swells with vain glory, loses his reason and burns with envy. Finally with what feelings they would stand together against the Turks, against the Saracens, against anything infidel anywhere, with the same feeling they should stand together against this one little monk, weak in strength, but in temper more harmful than all Turks, all Saracens, all infidels anywhere." (Benziger Bros. N. Y. ed. p 462).

For his splendid work in defending the Catholic Church, Henry VIII was honored by Pope Leo X with the title "Fidei Defensor" (Defender of the Faith).

"As we have by this title honoured you" writes Pope Leo X, "we likewise command all Christians that they name Your Majesty by this title, and that in their writing to Your Majesty, immediately after the word King, they add 'Defender of the Faith'".

Because Henry's title was personal, not hereditary, it was revoked by Pope Paul III. Yet withal the title is still worn by England's kings and inscribed upon English coin. George V, after his vow to maintain "the Protestant religion as by law

established" had the revoked title "Defender of the Faith" conferred upon himself. A strange anomaly indeed. Yet, may it not be significant of an underlying current in the English heart and mind that longs to restore the Catholic days of Merrie England?

Years crept on apace and at length the German blight fell upon England. King Henry, playing fast and loose with his conscience, gave the day to the enemy of God and country. He degraded the Sacrament of Marriage he had once so stoutly defended. Henry's lawful wife, Catherine, who was led to the altar in white, as a virgin, was denied in favor of the young and beautiful Anne Boleyn. For political intrigue had come in to support Henry's bad cause, and corrupted ecclesiastics gave it their religious sanction.

Thus it was that the days of martyrdom came upon England. A man-made religion was foisted upon the people in the place of the religion of Christ. The Pope cancelled the annulment of Catherine's marriage and pronounced the secretly contracted union with Anne Boleyn to be unlawful. The decisions of Archbishop Cranmer were cancelled, and Henry VIII was excommunicated by Pope Clement VII.

Henry's party forced Parliament to carry through the whole corrupt programme. It made legal Henry's divorce from his legitimate wife, and later complemented this defiance of God's law by the bill of "Supremacy" which divorced England from the Church of Christ. The Church and State were made one in the person of Henry VIII, the State taking the lead in setting up this new religion "by law established".

In May 1532 Parliament voted the "submission of the clergy" to the King, thus creating a spurious Pope. This act was the cause of Sir Thomas More's resignation of the English Chancellorship, and later sent Sir Thomas to the block. He chose to die rather than deny his Faith by acknowledging Henry VIII as head of the Church in England.

When death was pronounced upon him (A. D. 1534) Sir Thomas More addressed the judge and jury in part as follows:

"I have, by the grace of God, been always a Catholic, never out of communion with the Roman Pontiff, but I have heard it said at times that the authority of the Roman Pontiff was certainly lawful and to be respected, but still an authority derived from human law, and not standing upon a divine prescription. Then when I observed public affairs were so ordered that the sources of power of the Roman Pontiff would necessarily be examined, I gave myself up to a diligent examination of that question, for the space of seven years, and found that the authority of the Roman Pontiff, which you rashly, I will not use stronger language, have set aside, is not only lawful, to be respected, and necessary, but also grounded on Divine law and prescription. This is my opinion. That is the belief in which, by the grace of God, I shall die."

In November 1534, Parliament decreed that the King, as Supreme Head of the Church:

"Shall have full power and authority from time to time to visit, repress, redress, reform, order, correct, restrain and amend all such errors, heresies, abuses, offences, contempts, enormities, whatsoever they be, which by any manner, spiritual authority or jurisdiction, ought or may be lawfully reformed."

By this political act the State Church was erected. The Minister to the Crown, be he a Socialist as Ramsey MacDonald, a Non-Conformist as Lloyd George, or a Jew as was Disraeli, names the Bishops whom the King appoints. The Bishops subscribe to the following oath, even to this day:

"I do verily testify and declare Your Majesty is the only Supreme Governor of this realm, in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm, and I do acknowledge and confess to have and hold the bishopric N., and the possession of the same, entirely, as well the spiritualities as the temporalities thereof, only of Your Majesty, and of the (Imperial) Crown of Your Majesty's realm."

Cobbet's "History of the Protestant Reformation in England" gives the very full testimony of a Protestant that this alleged Reformation was rather a desperate despoilation of the rights and the properties of the Catholic Church and the English people. The churches, universities, colleges, hospitals, guild halls, monasteries, convents lands, and all the belongings of the

Catholic Church were as effectively, if not quite as rudely confiscated as was the property of the Church in Russia in 1917.

This official English robbery of Catholic Church property was pointedly brought to world attention during the recent Genoa Conference of the five great powers (May 10, 1922) when, discussing the Pope's memorandum relative to asking the Russian Socialist Federated Soviet Republic to return to the Orthodox Church the religious property it had confiscated. In the interest of world peace, Lloyd George is reported to have made a clean breast of the matter, since the Bolsheviks were liable to retort that western countries had not so long ago set them the example of how to enrich the State, England at the time of the Reformation, and France at the time of the Revolution.

Unhappy England! It was a far cry from the happy Catholic days at the beginning of the reign of the "Merrie Monarch" to the rigor and the terror of the Bluebeard King, the last of the Henrys. Yet, a man-made religion must needs be in conflict with human nature and with the religion of Christ. And when a man-made State religion has a woman as its ecclesiastical and civil head there is evident an element of the ridiculous in the power wielded. When, in Campaigning for Christ, we have occasion to speak with regard to the origin of Protestantism, we must in conscience bring out the fact that the two predominant characters who brought the so-called reformation into existence are utterly disqualified for playing the role of reformers. Surely Luther and Henry, who in disobedience and apostacy caused the 16th century revolt against the Chair of Peter and the establishment of the two first Protestant churches, both State churches, surely they cannot be defended as reformers, in any sense, however many bad practices may have crept into the discipline of the Catholic Church at that time. The truths of history are too evident! These men were not reformers. They put to use the rack, the rope, the block, not to defend truth, not to cure evils, but rather to defend them. To

keep for themselves the power of resistance to the lawful authority of Christ's Church, that was their purpose.

Thus it was that for their defence of the "lawful authority" of the Roman Pontiff, "grounded in Divine law and prescription", Cardinal Fisher, Sir Thomas More and others went to the block. In the process of taking to himself the things that belong to the Vicar of Christ, the English King gave to many an heroic soul a choice of apostacy or death; with the result that God was glorified and the government, spiritual and temporal, deprived of the services of the best men in the kingdom.

To the question, "Was there need of reformation in the Catholic Church during the 16th century?", we frankly reply "Yes, in many minor matters". Then we call common sense into play. Would you say the men who scheme by violent means to overthrow our American nation are *reformers*? No, certainly you would not! All sensible men would say such persons are not reformers, they are *traitors*, for they strike at the very life of the country, not at her betterment. Why then, talk of Luther and Henry as reformers? They did not aim at reforms within the Church. They sought the destruction of the Universal Church in Germany and in England. Of course these spiritual traitors did not wholly succeed, theirs being but a human power, for Christ has promised that He will abide within His Church until the end of days.

Traitors who cause division within the ranks are never in order, but true reformers are always to be sought that the human element within the Church may not substitute their wills for God's Will.

The Catholic Church, under the authority of the Vicar of Christ, met in the Council of Trent in the 16th century to correct prevalent abuses, just as the Church in its infant days met in the Council of Jerusalem, for the purpose of true reformation. But, and here is the point at issue, neither at these times nor at any other time did the Church correct or reform the doctrine given into her keeping by our Blessed Lord and Saviour Jesus

Christ. It was, it is, and it shall ever be without "spot or blemish".

In stating these facts thus plainly, we do not mean to attack the sincerity, the piety, or the charity of our separated brethren. We pray all the while we work, that we may be given the grace to show that an unbiased view of the claims of our Church will truly satisfy them all that it is indeed the one true fold.

Perhaps the most telling argument for our position, that our Divine Lord established but one Church, is a list, by no means complete, of the many Christian sects that have resulted from the division and sub-division of the first two revolts against the authority of Christ's Church. From the first two Protestant sects, namely those of Germany and England, which date no further back than the 16th century, we present a partial list in chronological order of the hundreds of sects which exist in our own country today, all springing from those set up by the civil authorities under the impulse of Martin Luther and Henry VIII. This tabulation is preceded by the Catholic Church and the Eastern Churches.

ORIGIN OF THE CHURCHES

Name	Place of Origin	Date	Founder	Comment
Catholic	Jerusalem	33 A. D.	Jesus Christ	Proof: New Testament; Early Fathers; history; Govt: Report of Religious Bodies Washington, D.C., 1916
<i>Eastern Church (Schismatic)</i>				
Greek Orthodox	Constantinople	1054	Michael Cæ- rularius	1st schism, due to uncanonical consecration of Photius (867 A.D.) as Patriarch of Constantinople. 2d schism 1054.

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Russian Orthodox	Petrograd	1589	Ceased to be a State Church 1917	
Greek Orthodox (Hellenic)	Athens	1833	Time when 33 Bishops proclaimed independence of Constantinople	Split up into State Churches. The 7 here named have churches in the U. S.
Serbian Orthodox	Belgrade	1879		
Syrian Orthodox				
Albanian Orthodox				
Bulgarian Orthodox	Constantinople	1870	By decree Sultan of Turkey	
Roumanian Orthodox		1864		

*Protestant Sects**(Taken from U. S. Govt. Rep.)*

Lutheran Church	Germany	1520	
21 Lutheran Bodies in U. S.			"The Lutheran Church dates back historically to Martin Luther, the greatest of the reformers of the Christian Church. His name is the watchword, not only of Lutheranism, but of all Protestantism." (Lutheran World Almanac, N. Y. 1923, p. 19).
1. General Synod of Evangelical Lutheran Churches in U. S. of America.			
2. United Synod of Evangel. Lutheran Church in the South.			
3. Genl. Council of the Evangel. Lutheran Church of N. America.			
4. Evangelical Lutheran Synodical Conference of America.			
5. Hauge's Norwegian Evangel. Lutheran Synod.			
6. Synod for the Norwegian Evangel. Lutheran Church of America.			
7. United Norwegian Lutheran Church in America.			

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
8. Evangel. Lutheran Joint Synod of Ohio and other States.				
9. Lutheran Synod of Buffalo.				
10. Evangelical Lutheran Church in America, Eielsen's Synod.				
11. Evangelical Lutheran Synod of Iowa and other States.				
12. Danish Evangelical Lutheran Church in America.				
13. Icelandic Evangelical Lutheran Synod in North America.				
14. Immanuel Synod of the Evangelical Lutheran Church in North America.				
15. Finnish Evangelical Lutheran Church of America, or Suomi Synod.				
16. Lutheran Free Church (Norwegian)				
17. United Danish Evangelical Lutheran Church in America.				
18. Finnish Evangelical Lutheran National Church.				
19. Apostolic Lutheran Church (Finnish).				
20. Church of the Lutheran Brethren of America (Norwegian).				
21. Evangelical Lutheran Jehovah Conference.				
Church of England Protestant Episcopal	England	1534	Henry VIII	An American episcopate was organized in 1792 with consent of England (Govt. Rep. 1916). "The Church of England (is) the mother of the Episcopal Church in America" (Bishop Charles L Slatery in Transcript, Boston, Dec. 17, 1922.)

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Mennonites	Switzerland	1550	Menno Simons	The founder (ordained in Catholic Church) resigned to espouse the teachings of the Anabaptist community existing in Switzerland. There are 16 divisions of the Mennonites in the U. S.
Names of 16 Mennonite Churches in U. S.				
1. Mennonite Church				
2. Hutterian Bretheren				
3. Conservative Amish Mennonite Church				
4. Old Order Amish Mennonite Church				
5. Church of God in Christ (Mennonite).				
6. Old Order Mennonite Church (Wisler).				
7. Reformed Mennonite Church				
8. General Conference of Mennonites of North America.				
9. Defenceless Mennonites				
10. Mennonite Brethren in Christ.				
11. Mennonite Brethren Church of North America.				
12. Krimmer Brueder-Gemeinde				
13. Lleine Gemeinde				
14. Central Conference of Mennonites.				
15. Conference of the Defenceless Mennonites of North America.				
16. Stauffer Mennonites				
Presbyterian	Geneva and Scotland	1560	Calvin and Knox	As a system of church government Presbyterianism is based on the "institutes" of Calvin. As a sect it owes its origin to Knox and the Scottish parliament. It was introduced in England in 1572. The distinctly Presbyterian churches of the United
9 Bodies in U. S.				
1. Cumberland Presbyterian Church.				
2. Colored Cumberland Presbyterian Church.				
3. Welsh Calvinistic Methodist Church.				
4. United Presbyterian Church of North America.				
5. Presbyterian Church in U. S.				
6. Associate Synod of North America (Associate Presbyterian Church.)				
7. Associated Reformed Presbyterian Church.				

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
8. Synod of the Reformed Presbyterian Church of N. A.				States trace their origin chiefly to Great Britain" (Gov. Report, 1916).
9. Reformed Presbyterian Church in North America, General Synod.				
Congregationalist	Holland	1582	Robert Brown	They are "Separatists" who revolted against the English Established Church; some of them, the Pilgrims, who landed in Plymouth, Mass. (1620), made Congregationalism the Established Church of Mass. Bay Colony.
Baptist	Amsterdam London	1603 1611	John Smyth	Although doctrinal differences divide Baptists into 17 distinct bodies, they are one, in declaring that "the Baptist bodies today trace their origin as distinct communities to the Protestant Reformation." (Govt. Rep. Wash. 1916).
17 bodies in the U. S.				
1. Northern Baptist Convention				
2. Southern Baptist Convention				
3. National Baptist Convention				
4. General Six Principle Baptists				
5. Seventh Day Baptists.				
6. Free Baptists.				
7. Free Will Baptists				
8. Colored Free Will Baptists				
9. Free Will Baptists ((Bullock-ites).				
10. General Baptists.				
11. Separate Baptists.				
12. Regular Baptists.				
13. United Baptists.				
14. Duck River and Kindred.				
15. Primitive Baptists.				
16. Colored Primitive Baptists				
17. Two-Seed-in-the-Spirit Predestinarian Baptists.				

CAMPAIGNING FOR CHRIST

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Friends 4 bodies in the U. S. 1. Society of Friends (Orthodox) 2. Religious Society of Friends (Hicksite) 3. Orthodox Conservative Friends 4. Friends (Primitive)	Great Britain	1624	George Fox	Name "Quaker" applied to them by a Justice in response to an address in which Geo. Fox called on him to "tremble at the Word of the Lord". (Govt. Rep.).
Reformed (Dutch) Church in America	New York	1628	Michaelius Jones	"A slip from the Calvinist churches of Europe" (Lyon, A Study of the Sects.)
Brethren, German Baptist (Dunkers) 5 Bodies in U. S. 1. Church of the Brethren (Conservative Dunkers) 2. Old Order German Baptist Brethren. 3. The Brethren Church (Progressive Dunkers) 4. German Seventh Day Baptists 5. Church of God (New Dunkers)	Germany	1708	Alexander Mack and seven others	"They did not arise as Protestants against Catholicism, but rather as Protestants against what they considered the barrenness of Protestantism itself." (Gov. Rep.).
Moravian 3 Bodies in U. S. 1. Moravian Church (Unitas Fratrum) 2. Evangelical Union of Bohemian and Moravian Brethren in North America 3. Independent Bohemian and Moravian Brethren Churches	Saxony	1722	Nicholas Louis Count of Zinzendorf	Original Church made up of some Moravian Lutherans and residents of village of Herrnhut.

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Methodist 17 Bodies in U. S.	England	1739	John and Charles Wesley	The Methodist Church originated from a revolt from the Church of England. John Wesley drew up the articles that formed American Methodism. The first American Church was the Methodist Episcopal. Objection to episcopal power, Negro complaint against unfair treatment, the slavery question, differences concerning secret discipline and doctrinal disputes caused the secession from the secessionist groups. So there are 17 different kinds of Methodist Churches reported. (Gov. Rep. 1916).
1. Methodist Episcopal Church				
2. Methodist Protestant Church.				
3. Wesleyan Methodist Connection of America				
4. Primitive Methodist Church in the United States of America				
5. Methodist Episcopal Church, South.				
6. Congregational Methodist Church				
7. Free Methodist Church of North America				
8. New Congregational Methodist Church				
9. African Methodist Episcopal Church.				
10. African Methodist Episcopal Zion Church				
11. Colored Methodist Protestant Church				
12. Union American Methodist Episcopal Church.				
13. African Union Methodist Protestant Church				
14. Colored Methodist Episcopal Church				
15. Reformed Zion Union Apostolic Church				
16. African American Methodist Episcopal Church				
17. Reformed Methodist Union Episcopal Church.				
1. United Brethren in Christ	Lancaster, Pa.,	1752	William Otterbein	Membership (1921) 1—364,229.
2 United Brethren in Christ (Old Constitution)				2—19,100. Total, 383,329

Origin of the Churches

Name	Origin Place of	Date	Founder	Comment
Unitarian	London	1774	Theophilus Lindley	Rev. Ellery Channing, Boston, is the father of American Unitarianism. He defined and defended it—claiming that it dates back in principle to the Arians of the 4th century; "Thus began the Unitarianism as a separate sect in U. S." (Wm. A. Lyon "A Story of the Sects")
Universalist	Gloucester, Mass.	1780	Rev. John Murray	Confined mostly to U. S.—claims to date from arrival of Rev. John Murray in Good Luck, N. J. in Sept. 1770. (Gov. Rep. 1916).
Church of the New Jerusalem	London	1787	Robert Hindmarsh	Based on writings of Emanuel Swedenborg
1. General Convention of the New Jerusalem in the United States of America. 2. General Church of the New Jerusalem				

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Reformed (German) Church in U. S.	White Marsh Pa.	1725	John Philip Boehm "org. first complete congregation."	Made up of immigrants from Europe. Claims Zwingli and Calvin as founders of the original Reformed Church to which they belonged.
Christian (Am. Christian Convention)		1794	Rev. James O'Kelley	First called Republican Methodists.
Christian Church				See Disciples of Christ (1809) name by which "Campbellites" are known.
Evangelical Association	Penn.	1803	Jacob Albright	Originally German in language.
Disciples of Christ	Washington, Pa.	1809	Rev. Thomas Campbell and his son, Alexander.	Rev. Mr. Campbell was a member of the secession branch of the Presbyterian Church in Ireland. 1,210,023 members (1921).
Plymouth Brethren 6 bodies in U. S. Brethren, Plymouth I Brethren, Plymouth II Brethren, Plymouth III Brethren, Plymouth IV	Dublin	1827	John Nelson Darby	Outcome of "dissatisfaction with the close connection between (Anglican) church and State, with

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Brethren, Plymouth V Brethren, Plymouth VI				the stereotyped forms of worship...." Name due to first important meetings in Plymouth, Eng. "Intense individualism" caused split into six different sects. (Gov. Rep. 1916).
Church of God in No. America	Harrisburg, Pa.	1829	Jacob Winnerbrenner	Ordained in German Reformed Church
Mormons 1. Church of Jesus Christ of Latter Day Saints 2 Reorganized Church of Jesus Christ of Latter Day Saints	Fayette, N. J.	1830 1852	Joseph Smith Deny Brigham Young's "revolution concerning polygamy."	Founder claims to have "had a vision of great light" that advised him not to join any of the sects, to restore the Gospel; two years later an angel conferred on him and Oliver Cowdery "the priesthood of Aaron"; he received sacred records on plates of gold, which constitute the Book of Mormon. At death of founder a split took place, Brigham Young and his followers going to Salt Lake Valley, Utah. (Gov. Rep. 1916).

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Adventists 5 Bodies in United States 1. Advent Christian Church 2. Seventh-day Adventist Denomination 3. Church of God (Adventist) 4. Life and Advent Union 5 Churches of God in Christ Jesus	Boston	1840	William Miller	Predicted the second advent of Christ bet. Mar. 21, 1843 and Mar. 21, 1844. Five divisions of them in 1916.
Evangelical Synod of North America	Gravois Settlement, Mo.	1840		Traces its origin to 6 ministers of the State Church of Prussia.
Orthodox Conservative Friends	New England	1845	John Wilbur	Called "Willburites."
Spiritualists		1849	Based on writings of Andrew Jackson Davis, the "Poughkeepsie Seer." 1845.	Two national organizations; 611 churches; 320 ministers; 105,831 members (1916).
Churches of Christ	Cincinnati	1849	Seceders from Disciples of Christ Church	Became dissatisfied with "ministering to pride and worldliness" by having instrumental music in church of Thomas and Alexander Campbell and its "money basis." membership. 1916, 317,937.

Origin of the Churches

Name	Origin Place of	Date	Founder	Comment
Salvation Army	London	1865	William Booth	Formerly minister "New Connexion Methodists."
Reformed Episcopal	New York	1873	Bp. David Cummings	Withdrew from Protestant Episcopal Church after ritual dispute—he having participated in Presbyterian Church service.
Church of Christ, Scientist	Boston	1876	Mrs. Mary Baker G. Eddy	Membership estimated 100,000. As Mrs. Eddy's "Manual" declares "Christian Scientists shall not report for publication the number of members' 'the Government was refused figures for its 1916 Report.
Holiness Church	California	1880	Rev. Hardin Wallace	28 Church edifices (1916)
Swedish Evangelical Mission Covenant of America		1885	Seceders from Swedish Lutheran State Church.	29,164 members (1916).
United Evangelical Church	Naperville, Ill.	1894	Former members of Evangelical Asso.	96,096 members (1921).
Fentecestal Church of the Nazarene	New York	1895	William Howard Hoople	Report 32,259 members (1916.)

Origin of the Churches

Name	Place of Origin	Date	Founder	Comment
Volunteers of America	New York	1836	Mr. and Mrs. Ballington Booth	10,204 members (1916).
Int. Apostolic Holiness Church	Cincinnati	1897	Rev. Martin W. Kanpp	116 churches: Seceaders from Meth. Epis. Church.
Free Christian Zion Church of Christ	Redemption, Ark.	1905	E. D. Brown	35 Churches
Community Church	New York City	1907	Rev. John Haynes Holmes	"It is not a church at all. It is itself the community, functioning spiritually." Rev. J. H. H. ("New Churches for old" 1922.)

A slight examination of the doctrines of these—the principal sects—will show a decided doctrinal contradiction amongst them. It is not too much to say that intellectual anarchy exists within the world of Protestantism.

Nor is there an end to the force of disruption—of private judgment in matters of religious dogma—since fresh divisions are continually taking place. If it be objected that the much-talked of unity is being formed here or there among two or more of the Protestant sects, the correct answer is that unity of Christian doctrine is not being substituted for opposing opinions, but as a matter of fact a fresh Protestant sect is being established.

This needs must be so, for doctrinal unity is grounded in truth—one perfect whole—not in human agreement. In so far then as a Protestant sect moves towards the dogmatic structure of the Catholic Church it is moving towards unity—towards

Truth. The one way to obtain unity, to partake of truth, is to come within the true fold. There is a warm welcome for those who respond to Christ's invitation: "Come unto me, all ye that labor and are burdened and I will refresh you."

But to seek rest for one's soul is a quest that may not come to fruition under the crowing cock of the weathervane which adorns the steeples of so many Protestant churches in our country. There is to be found only the unrest that comes with the change of every wind that blows a shift of human opinion. Strange is it not, that a weathervane surmounted by a crowing cock should so aptly fit the facts in the case?—should so typify the denial of those eternal verities, those principles that never change, those principles which are found only in the Catholic Church.

Within the Protestant camp dogmatic dissension is common newspaper report. One event following after another more rapidly than the last tells of the denial by some one of their clergymen of a Christian dogma—as the belief in a personal God, the special creation of man, the Divinity of Christ, or the virgin birth of our Lord, a dogma once withheld as a matter of course from the arena of intellectual disputation among Christians. The case of the Rev. Percy Stickney Grant is one of the latest in point. After reading Dr. Grant's statement, and the response thereto by his religious superior, we see the utter inability of Bishop Manning to cope with the issue. First, for lack of the belief in the universal authority of the Papacy to set forth Christian dogma as eternal truth, and second, for want of more than human authority in matters of jurisdiction over his congregations. So it is with Protestantism, that unity of belief and authority of place rests upon nothing better than shifting theories of right doctrine. Thus it is that high church and low, broad church and no church, have no weight with those who correctly distinguish between the Catholic Church and the church set up by men and maintained for a time.

Moreover, one dogma after another having gone by the board, all devotional practices are set to one side as rank foolishness. Thus the way is opened for a subversion of the moral order. Then patriotism yields to internationalism—wherein no man loves his country; family unity becomes a relic of “old-fashioned” days.

If then, these “after Christians” have so far forsaken the very idea of Christianity, how can pagans at home or in foreign lands be persuaded that any one of the various Protestant sects have a claim upon their allegiance since confusion and dissension is their very doctrinal utterance?

Nor should it be cause for surprise that so few Jews amongst us see justification for accepting Christ as the true Messiah—the God-Man—since from their disordered doctrines it is assumed that the further Christians get away from Christian doctrines the nearer they get to intellectual enlightenment. We quote from Isaac Landman, who voices the sentiment of modern Jewry:

“It may be added that the religion that Pastors Grant and Fosdick are preaching is Christianity stripped of its pagan accretion, with the result that what is left is so nearly Liberal Judaism that it would take a keen critic to point out any important differences.”—(The American Israelite, Cinn., O., Mar. 8, 1923).

In Campaigning for Christ we make the basic facts of the Christian religion stand out as distinctly as possible. It is refreshing to note that the man in the street takes hold of the common sense view that if there be a true religion, it cannot come from man but must come from God. Hence we stress the truth that Christ is God and that He established a Church to teach with His own authority, a Church that would discover to us the way, the truth, and the life, by which to find our road back home, there to dwell with Him in our Heavenly Father’s house. Then we turn the tables and pointedly ask if any man believes that Christ was on earth at any time during the Sixteenth Century when the earliest Protestant Churches came into existence.

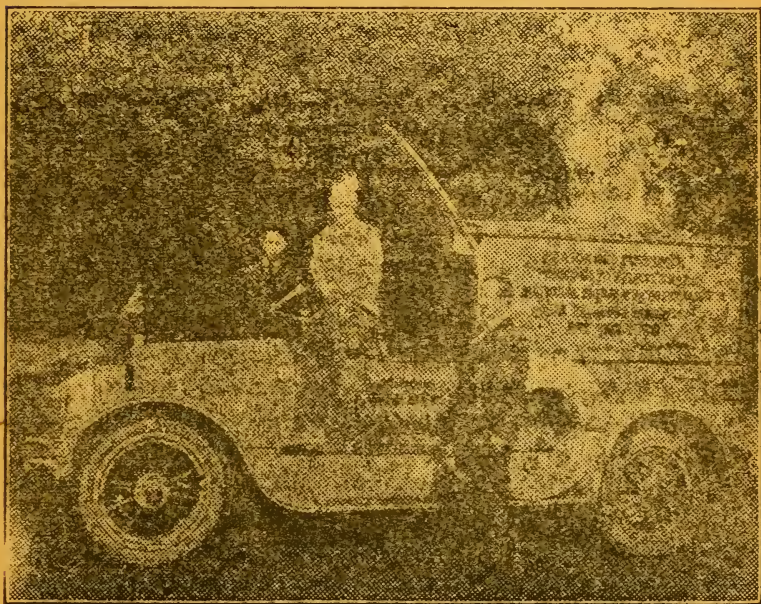
In Copley Square, Boston, we point out that mayhap the artist builded better than he knew, since our interpretation of Saint-Gaudens' statue of the late Rev. Phillips Brooks which stands in the shadow of the Protestant Episcopal Church is quite other than that offered by our Protestant brethren. The figure represents Bishop Brooks in a gesture of power and elegance. The right hand is uplifted as in positive command while the left hand rests upon the open Bible. At the side of Dr. Brooks, and a little to the rear, stands a tall, over-towering figure of Christ, intended, perhaps, to represent our Lord as lending authority to the words of the Protestant divine. Ah, but a quite different intention may have controlled the artist's mind! One observes that Christ has His right hand upon the shoulder of the Bishop. May it not be taken as a restraining hand? May it not be, unwittingly, no doubt, that the artist's representation of Christ is saying to every Protestant preacher of every sect: "My dear son, you may not teach with My authority." For when Christ was on earth some twenty centuries ago, he selected the Rock upon which His Church is established. He builded upon the Apostles and sent the Paraclete to teach and to guide them to the end of time, through apostolic succession. Thus those who truly teach in Christ's Name are within the one Church which He established. His preachers take their authority from the Apostles whom He sent forth to teach all nations to the end of time. Any departure from this course is rebellion against God's Church. Hence any religion founded by man is not the religion of Christ. Neither Martin Luther, Henry VIII, Wesley, Smythe, Calvin, Knox, Joseph Smith nor Mary Baker G. P. Eddy, may give the command: "Going therefore teach ye all nations . . . teaching them to observe all things whatsoever I commanded you."

These are the days when men's minds are opening to conviction. In the stress and strain of living they are sweeping their spirit in the dead of the night. So out into the highways and byways we go, working to turn their thoughts to God.

SACRAMENTS

CHAPTER XIV

Now and again when Campaigning for Christ we speak for an hour or more on some of the Sacraments, placing emphasis upon Christ's words—"Without Me you can do nothing"—(John xv-5). We recall with special interest the reception of this particular phase of our work one time in Pemberton Square, Boston. Here were gathered all sorts of men, ranging from judges, lawyers, secret service men and other officials, police court



Halted by the camera man in Fenway Park. George R. Mitchell, Martha Moore Avery, David Goldstein.

hangers-on and more familiar policemen—all at home in Pemberton Square because it is the location of the Court House and Police Headquarters.

As we were talking, groups of two and three walking together paused, started as though to walk, and then paused again lingeringly, taking a stand, a few staying to the end—all of them impressed with this line of talk, which was new to many of them. The sharply trained wits of some of these folk react upon the crowd as a whole, and an alertness is marked for which we are very thankful, since we stress the point, frequently, that it is alone by the grace of God that we may expect to obtain eternal salvation, and especially by that grace which comes by the way of the Sacraments. Grace is to many something quite unknown. Of its quality as an actual deposit, almost nobody but the Catholics have the faintest idea. So that the more the street preaching becomes like catechetical instruction the better it is understood and the better it is liked. It falls like a gentle rain upon parched ground.

By grace our Church means that internal supernatural help which God communicates to us, from the inexhaustible reservoir of divine merit, which Christ left to be administered, through His Sacraments, by those whom He sends "as dispensers of the mysteries of God"—(Cor. iv-1). Christ gives to His priests, by outward acts and visible signs, His power of bestowing grace—something invisible but real. Christ Himself gave visible signs while bestowing supernatural help. His acts are recorded of restoring sight to the blind (John ix, 6-7); of curing the deaf and dumb (Mark vii, 33-34); of raising the daughter of Jairus to life (Mark v 41); of multiplying the loaves and fishes (Matt. xv. 36). So does the Church employ an external sign as a necessary condition of conferring invisible grace—an inward help and satisfaction to our souls.

An external sign is not sufficient as merely signifying grace, the visible sign is not merely the means of exciting faith in the

mind and heart of those upon whom Christ's Church confers a Sacrament; it is rather the necessary act of depositing grace in the individual soul. If, however, the one over whom the act is carried out puts an obstacle in the way of receiving the grace intended it will remain in God's treasure house. In this treasure house of grace is all the merit over and above what is necessary to save the souls of those saints now in heaven and that infinite volume of grace that Christ gave to us by His passion and death on the Cross. This is but saying that the Church uses in the Sacraments the grace placed at her disposal just as it is and in the qualities which the Author of the Sacraments intended. It surely is simple that the quality of grace, for instance, in Baptism, is quite other than that necessary to Holy Orders, or to that of Matrimony. Because of the grace Christ merited for us, we are given that which no man has the power to give, supernatural help. This is given to the individual in each one of the Sacraments. For instance, by supernatural help given in Baptism the stain of original sin is blotted out. Or, as in the Sacrament of Matrimony, or of Holy Orders, the necessary grace is given to sustain the life entered upon.

A Sacrament has three necessary aspects:

First—Christ is its Author;

Second—A visible sign accompanies the gift of supernatural help;

Third—It produces grace, which of itself works spiritual life within the individual soul when it is received with the proper intention.

So superstitious is the average person and so few, save discriminating Catholics, distinguish sharply between a Sacrament and a sacramental, that we do what we can to make distinct the separation of the Sacraments of Christ from those popular practices introduced by the Church to aid the development of the spiritual life of her children. We dwell upon the fact that the Sacrament of Baptism by its own power frees the soul from sin,

while the wearing of a sacramental—a miraculous medal or a scapular—has no grace-producing virtue whatsoever of its own. It is indeed, but a reminder to the wearer to lift up his soul in prayer and to ask our Heavenly Father for spiritual aid, either through some saint's intercession or by a direct appeal to our Blessed Lord.

No doubt, it is the superstitious belief that the wearing of a medal by one who is ill, will, of itself, perform a cure that sends many a man away in disgust from reflecting upon the infinite contrast there is between the actual deposit of grace within a man's soul by a Sacrament and the mere stimulus to a good thought, word or deed, by the presence of a sacred emblem of any character.

The offence of giving to a sacramental divine power is all too common among well-meaning but thoughtless Catholics. Therefore we should not wonder so much at the popular belief of the man in the street that Catholics worship images as idols. For the common sense man, with nothing better than the instincts of a natural religion to guide him, will not lift a worshipful gaze to any sort of a false god if he knows it to be false.

Number of Sacraments

Christ instituted seven Sacraments, giving them to the Church for the cure and the care of souls.

One Baptism

The sacrament by which we are regenerated, restored to a life of grace, made Christians, members of the Kingdom of Heaven on earth. It is of God that we are all of Adam—a Jewish-Christian belief. Since Adam is the fountain-head of human nature, we derive our nature from him and are all part-takers of his inheritance. Consequently, by Adam's sin harm was done, not alone to himself, but also to the whole human race (Gen. viii, 21; Ps. 1-7; Rom. v. 12).

Adam's sin was the first deliberate rejection of God's commandment to man. It was the first wilful offence against the perfect nature God gave to man. The Church designates Adam's transgression as original sin. Because of original sin there was lost to us perfect happiness on earth and supernatural happiness with God in eternity. For this unutterable loss Christ came down to earth to condone and to restore to us the beatific vision of God in heaven.

Christ instituted the sacrament of Baptism. It wipes out the guilt of original sin and all guilt upon the individual soul in consequence of actual sin committed up to the time of baptism. So is restored to us friendship with Almighty God. Adam is our first parent, our original human father to whom we owe our natural life. But Christ is our second Adam, by whose coming we are born again into supernatural life, through His institution of the Sacrament of Baptism.

When Campaigning for Christ we find that the story of Nicodemus (John III, 1-6) lays hold upon the sympathy of our audience, for all too little is the Bible known to the average American.

"And there was a man of the Pharisees named Nicodemus, a ruler of the people. This man came to Jesus by night and said to Him: 'Rabbi, we know that thou art come a teacher of God, for no man can do these things thou dost, unless God is with him.' Jesus answered and said to him: 'Amen, amen, I say to thee, unless a man is born again, he cannot enter the Kingdom of God.' Nicodemus said to Him: 'How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?' Jesus answered: 'Amen, amen, I say to thee, unless one be born again of water and the Holy Ghost, he cannot enter the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit.'"

There is indeed no dispute amongst Christians that supernatural birth takes place through Baptism. Nor is there a shadow of doubt that the exercise of the authority to baptize was given by Christ to His Apostles—to His Church (Matt. XXVIII. 19; Mark XVI-16):

"Going therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost." "He that believeth and is baptized shall be saved."

There is however, a wide latitude amongst the Christian sects as to what constitutes a valid Baptism, as to the precise form in which Baptism shall be administered. Several of the rather obscure sects hold fantastic ideas about this Sacrament. The Lord's Supper, they say, is Baptism—foot washing is Baptism. And although something or other is regarded as fulfilling the ceremony, the *Christian Union* takes the stand that "none of these is required." So the founder of this sect—Rev. Eli P. Farmer thus places himself in direct opposition to Christ our Lord Who said that Baptism is absolutely necessary to salvation.

The Society of Friends holds to an extremer man-made view. Disregarding altogether the positive command of Christ to His Church that all nations shall be baptized, and His positive mandate that only those who are baptized shall enter the Kingdom of Heaven, it insists that:

"Baptism and the Supper . . . are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the non-essential and formal." (Gov. Report. Religions 1916).

In the Lutheran Church the mode of Baptism is optional, and infant Baptism is practiced. The mode of baptizing is also optional with Methodist Episcopalians and with some others of the sects. The Seventh Day Adventists, the Brethren in Christ, also some others, declare for one form—"immersion is the only form of proper Baptism." The Brethren are specific; "trune forward immersion" is the only form proper to Baptism, while the Baptists condemn infant Baptism, since "it is not only not taught in the Scriptures, but it is fatal to the spirituality of the Church." (Govt. Rep. 1916).

Only Dry Cleansed

Brudder Jones was happily rescued from his false confidence in the baptismal doctrine of the Methodists by a Baptist person of his own color.

The Baptist was exhorting. "Now, 'breddern and sistern, come up to de altar and haye yo' sins washed away."

All came up but one man.

"Why, Brudder Jones, don't yo' want yo' sins washed away?"

"I done ha'd my sins washed away."

"Yo' has? Where did you' had yo' sins washed away?"

"Ober at de Methodist church."

"Ah, Brudder Jones yo' ain't been washed; yo' jes' been dry cleaned."

We find that there are three points of objection which vex the mind of the man in the street with regard to the Sacrament of Baptism. Surely, we are justified in laying these stumbling blocks at doors other than those of the Catholic Church: the necessity of Baptism, the form of Baptism, the status of infant Baptism. On these points, as on others, when Campaigning for Christ we have at hand authoritative quotations from the Bible and from the Doctors of the Church.

As to the necessity of Baptism, we present the scriptural texts already quoted in this chapter and add to them—Acts II, 37-47; IX, 17-18; X, 47-48. If thereafter those objectors do not find an answer to their objection as to the necessity for Baptism, it seems to signify quite plainly that the desire to be a Christian, to enter into the Kingdom of Heaven, to dwell in all eternity with the Father, Son and Holy Ghost, is not yet in their hearts. For this is to deny Christ's promise, to deny Christ Himself.

As to the manner of Baptism, the Catholic Church is safeguarded by the Divine authority of Christ, the Giver of the Sacraments. Our Church says that the three visible forms of Baptism (pouring, sprinkling, and immersion) are valid. Pouring has been the mode generally employed for many centuries. Christ, the Author of the Sacrament, did not prescribe one or the other of these forms, but He did prescribe Baptism as the necessary means of our entering into everlasting happiness; that is to say, being washed in the Name of the Triune God.

The latitude in the mode of Baptism is only one of the many evidences of the common sense of the Church in her following

the manner of our Blessed Lord. How should the sick, the imprisoned, those in desert places, those in frigid zones, those dying by accident in wrecks and fires, be baptized if immersion were the one and the only visible sign of inwardly depositing the grace that brings the soul's salvation? If it were so, it is plain that many a man were destined to the loss of heaven.

The word pictures in the New Testament of the acts of Christ, together with the evidence and tradition coming from apostolic times, point plainly to the several modes of Baptism sanctioned by the Catholic Church. Moreover, the Baptism of the Old Law and the Baptism of the New Law were first wedded together in the sacred person of Jesus, before Christian Baptism was ordained:

"Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.

"But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?

"And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfill all justice. Then he suffered him." (Matt. III, 13-15).

On the first Pentecostal Day, when St. Peter converted the three thousand, we are not told of the visible sign given to them with the grace of salvation. Neither are we told the manner in which St. Peter baptized his jailer and all his family. But we cannot fancy that it was by immersion.

However, we are in possession of the instructions given by the infant Church in the first century, as to the validity of Baptism under three forms. We quote from the famous Didach—Teachings of the Twelve Apostles:

"Now concerning baptism, thus shall you baptize. Baptize in the name of the Father and of the Son and of the Holy Ghost in flowing water. But if you have no flowing water, than baptize in other water. And if it is impossible to do so in cold water, then use warm water. But if you have neither, then pour water on the head thrice in the name of the Father and of the Son and of the Holy Ghost." (Chapter VII).

Infant Baptism

The old slander that the Catholic Church consigns unbaptized infants to everlasting torment was given a fresh impulse by a distinguished American. The ipse dixit of the sometime President of Harvard College went the rounds of the public press and it was reflected by questioners before our auto-van on Boston Common. This was the signal for us to pay especial attention to the rational aspects of the question, before refuting the calumny by doctrinal authority upon the point.

It is easy enough to show, by the mere common sense of the Catholic doctrine of Baptism, that infant damnation never held nor never could hold a place in the Catholic system of worship. So lurid, so terrible a doctrine—this black blotch upon the human imagination—is rightly, therefore, set down at the door of one or other of the so-called reformers of Catholicism. We do not assign it to any particular original source, save as it finds lodgment in the brain of his Satanic Majesty. Truly, the slaughter of the Innocents by Herod were less monstrous than were the consignment of unbaptized innocents to damnation. For those innocents whom Herod slew were fewer, and being martyrs, baptized in blood, enjoy heavenly bliss. But those who die unbaptized under the New Law are many times more numerous, besides suffering eternal torment, the infinite opposite of that eternal glory, to avert which, for our sake, the Incarnate God hung on the Cross.

No such doctrine is held by the Catholic Church, since eternal damnation for unbaptized infants is only conceivable in diseased minds.

Every man born into the world bears the stain of original sin upon his soul. The stain of this sin must be wiped out by Baptism to gain the end for which the Sacrament was by Christ instituted. That infants were baptized by the Apostles is not specifically stated in the New Testament, as the Baptist sect

rightly declare, yet this is clearly implied. St. Paul is said in the Acts of the Apostles (XVI,33) to have baptized the "whole house" of his jailer. We are within right reason if we assume that there were infants in that "whole house." And since this act of St. Paul was performed years before the Acts of the Apostles was written, it is evident that infant baptism is the will of Almighty God. Now, the Catholic Church ever follows God's will. Christ's express command is to "Suffer the little children, and forbid them not to come to me." (Mat. XIX-14).

It is plain that through Baptism little children can come to Christ, and that the parents of these little ones have the duty to bring them to the Church for Baptism that they may come to Christ; this is the one way that infants could come to Christ. But the Baptist sect says that infant Baptism "is fatal to the spirituality of the church." The irony of this alleged reform of the doctrine of Rome is too plain—it would deprive infants of the joy of seeing God face to face.

As a matter of historic fact the denial of infant baptism was condemned by the Church as a heresy of the Pelagians more than twelve centuries before the Protestant sects separated themselves from "the truth, the way and the light."

We set down here for the convenience of Campaigners for Christ quotations from some of the great Christian Fathers of the early Church.

St. Irenaeus: "Christ came to save all men through himself: all, I repeat, who through Him, are born again unto God; infants, children, youth, men, and old age." (Against Heresies, Book 2 Chapter 22, No. 4.).

Origen: "The Church has received from the Apostles the tradition to confer baptism also upon little children." (Comm. on Epis. Romans, Book V, No. 9).

St. Jerome: ("Dialogue Against The Pelagians) Pelagian: "Tell me, pray, why infants are baptized?" Catholic: "That the sins may be forgiven them in baptism." (Book 3, No. 18.).

St. Augustine: "Whoever says that even infants are vivified in Christ when they depart this life without the participation of His Sacrament (of baptism) both opposes the Apostolic preaching and condemns the whole Church which hastens to baptize infants, because it unhesitatingly believes that otherwise they cannot possibly be vivified in Christ." (Ep. XXVIII, Ad. Miron).

Hence the testimony of reason as we view the history of the sacrament of Baptism, the testimony of the Scriptures, of the saints, and the learned Fathers of Christianity, all must be reversed if one would presume to deny the doctrine of infant Baptism, or to assert that:

"The Catholic Church sends unbaptized babies to hell."

And yet this is precisely what often confronts us. And it has a very strong sentimental appeal against the Church. It causes a repugnance to run through the crowd, which we quickly turn aside by denial. "Does not the Catholic Church teach that children dying before being baptized, go to hell?" No! ten thousand times, No! No man on earth can show one single Catholic authority in the whole history of the Church from the first Pentecost Day in the year A. D. 33 up to this very hour, who has ever made such a claim. It is contrary to every fibre of Catholic belief.

The crowd is relieved, but the man persists—"In the Herald the other day I saw that the ex-President of Harvard College, Charles W. Eliot, said so." Yet, it so happens that we have the clipping of which you speak. It was a part of his address delivered before the First Parish Church of Cambridge, (Unitarian). It reads rather dramatically.

"Think of it. Think of what a horrible doctrine has been preached all over Christendom with regard to the birth of a child. The Roman Church teaches that a baby must be baptized or christened as soon as possible by a religious service, else it may go to hell by dying before it is baptized or christened." (Boston Herald, Nov. 22nd. 1922).

Of course, this is altogether too ridiculous to be taken seriously. We should be glad to give Dr. Eliot the benefit of the doubt that he has been correctly quoted. But then, the President-Emeritus of Harvard is not a Catholic theologian, not even a student of Scholastic philosophy, so far as may be gathered from the reading of his many public utterances. How then should he be expected to know the Catholic doctrine of the Sacrament of Baptism?

Nobody goes to hell save one who puts himself in willful opposition to the laws of God. How then should a new-born baby know anything about the laws of God? A baby could not, if he would, place himself in wilful opposition to the laws of God. Yet, since every one of the descendants of Adam are partakers of the consequences of his willful, his conscious disobedience to the express command of Almighty God, Catholic parents do hasten to have their new-born child baptized that no risk may be run of depriving him of the beatific vision.

Just at this point of the discussion some smart Aleck, no doubt, says to himself, "splitting hairs"—that's just what Dr. Eliot said. So we go on. No sensible person holds a child morally accountable for his acts until the age of reason—until his five senses co-ordinate in mental vision, which happens around seven years of age. So, however naughty a baby may be, he is not consciously disobedient to God's law of justice and of love.

What then is the Catholic doctrine relative to the everlasting life of the child who is so unfortunate as to die without the Sacrament of Christian Baptism?

We recommend to the followers of Dr. Eliot to read St. Thomas, to read the article on Baptism in the Catholic Encyclopedia, or any other ancient or modern authority upon Catholic teachings. The information thus gained would have safeguarded Harvard's sometime President from the just reproach of attempting to foist so terrible a doctrine upon Holy Mother Church, when as a matter of historic truth it springs from her enemies. Pope Innocent III (1198-1216) clearly set down the basic principle by which to view aright the status of the unbaptized infant:

"The punishment for original sin is deprivation of the vision of God; of actual sin, the eternal pains of hell."

From this clear pronouncement it is plain that the soul of the infant dying without Baptism will be deprived of the vision of God if it be God's will. But since it is not possible that the

baby's soul should be *conscious* of being deprived of the "vision of God" how, in reason, could one assume that the baby suffers after death because of this deprivation?

Again, the punishment of actual sin being "the eternal pains of hell," it is certain that hell is not the destined place for an unbaptized baby, since it is not possible for a baby to commit an actual sin. These two points being definitely settled, what then is the Catholic state of mind with regard to the eternal life of the child's soul?

It surely were a monstrous doctrine to believe that the laws of God send the unbaptized child's soul to hell. For, since heaven is the home of God, no one but our Heavenly Father can lay down the conditions of entrance thereto. God is just and God is merciful.

Yes, Christ did make known His will, and specifically warns us that unless we are baptized we cannot enter into the Kingdom of Heaven. But the infant who in life cannot know of the warning, in death cannot know of the loss. We come now to the common sense view of the matter, the view of great theologians, who hold that the dead upbaptized infant suffers no pain whatsoever from the sense of loss. Yet this is not alleged to be a mere negative state; not a mere absence of pain; quite to the contrary, it is conceived to be a pure state of natural happiness throughout all eternity.

Now this is a far cry from the depraved doctrine that our enemies would foist upon Catholics. Yet the difference between perfect natural happiness and supernatural bliss is quite sufficient to speed the steps of parents to the priest, that the child may receive Baptism. Just as the man-child of Jewish parents was circumcized to consecrate him to the covenant of Abraham, and thus make him a partaker in the Messianic promises, so also is the member of the Catholic Church baptized in infancy, to consecrate him to the faith of Christ, that dying early or late, the soul shall see the glory of God face to face.

Two—Confirmation

This Sacrament is known also under various names—the imposition of hands, the sacrament of the seal, mystery of the Holy Ghost. This Sacrament is administered to those who have been baptized. The recipient professes his faith in Christ, renounces Satan with all his works and pomps. He receives a deposit of grace to make of himself a strong and perfect soldier under his Captain—Jesus Christ.

Confirmation is administered by the Bishop, who extending his hands, prays that the Holy Ghost may come upon him, who while anointing him, says:

"I sign thee with the sign of the Cross and I anoint thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

Thus Confirmation comes after Baptism, that the Christian warrior may put on the whole armor of light. We quote Pope St. Melchiades. (311-314 A. D.).

"In Baptism the Christian is enlisted into the service; in Confirmation he is equipped for battle."

"At the Baptismal font the Holy Ghost imparts the plenitude of innocence, in Confirmation the perfection of grace. In Baptism we are regenerated to life; after Baptism we are fortified for the combat. In Baptism we are cleansed; in Confirmation we are strengthened."

Isaiah tells us what are the gifts of the Holy Ghost:

"The Spirit of the Lord shall rest upon him. The Spirit of Wisdom, and of Understanding; the Spirit of Counsel, and of Fortitude; the Spirit of Knowledge, and of Piety, and the Spirit of the Fear of the Lord." (Ch. XI-2).

From St. Paul we learn qualities of the fruits of the Spirit:

"Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, Chastity." (Gal. V. 22-23).

From the Gospel stories we see how completely changed was the character of the Apostles after they had received the gifts of the Holy Ghost. They were indeed supernaturally fortified for the combat with the world, the flesh and the devil.

Rev. A. Nampon, S. J., in his book "Catholic Doctrine" has made the contrasts between nature and grace stand out so vividly that we are glad to quote from it. Up to the time that the Spirit came upon them, the Apostles had

"Been pusillanimous, ignorant, ambitious, always ready to leave their Master, to return to their boats and their nets, they are now full of the knowledge of doctrine, full of disinterestedness and intrepidity. They are willing to shed all their blood for the cause of the Crucified, whom but a little while ago they were denying at the voice of a serving woman. Just before they were asking for the first place in the temporal kingdom of Jesus Christ; now they wish for no place except on the Cross. Lately, they did not understand His sayings; now they are able to comment on and to establish their truth. The Sons of Thunder are become gentle as Lambs. Simon Peter, to whom Jesus Christ said, but a few months ago: 'Get behind me, Satan! thou art an offense for me: because thy thoughts are not the thoughts of God, but the thoughts of man'; this Simon Peter converted eight thousand Jews, in two discourses. Thomas, the most indisposed of them all to believe, will carry further than the rest, the victories of the faith and the heroic constancy of martyrdom."

Yes, the Holy Spirit gives to His priests and to us all, who are confirmed, these self-same gifts. Otherwise, long ago this old world would have gone the way of Sodom and Gomorrah.

So very little is known or thought about the Sacrament of Confirmation by the outside world, that the question of its meaning has never been raised at our open-air meetings. But in Campaigning for Christ we sometimes bring it to the front, when discussing human nature as it is in itself. For in the Sacrament of Confirmation lies the difference between human service for the love of Christ and those purely natural virtues that justly merit a high place in civil affairs.

Protestantism and Confirmation

The sacramental system of Christ's Church is so thoroughly scientific that the rejection of any one Sacrament destroys the entire spiritual structure necessary for the regeneration of human nature. If one eliminate the second in order—Confirmation—then the sublimest ideals were an ordinary display of personal integrity, of purity and reasonableness, and an unselfish

public service in promoting civic security. In brief, the norm of human conduct would consist solely in personal compliance with natural religious instincts, implanted by God in every human heart. This is indeed the deplorable state into which society at large has almost been plunged because those who promised the "Reformation of Rome" set about the destruction of the Catholic religion.

It was Dr. Martin Luther who years ago struck a blow at the vital life of Christian Civilization which, throughout every succeeding era, has resulted in the estrangement of many persons from that sacramental system instituted by Christ Himself. But even though he took upon himself the prerogative of usurping the place of Christian Confirmation by a ceremony of his own devising, nevertheless Luther did not wholly succeed in discrediting this Sacrament, but that such was his intention is evident from his own testimony:

"Avoid the mockery of Confirmation, a veritable imposture. I allow them to confirm, provided it is understood that God has said nothing about it; what the Bishops say is a heap of lies: they mock God by calling it a Sacrament, when in fact it is nothing but a human invention." (*De. Captiv. Babylon. De Confirm.*)

There are but two of the leading Protestant sects that adhere to Confirmation in any form. The Lutheran Church rejects Confirmation as a Sacrament, yet it considers Confirmation as necessary to "full membership in the Church."

The Protestant Episcopal Church, following its English-mother—the Anglican Church—excludes Confirmation as "a sacrament of the Gospel," yet in receiving into its fold outsiders who have been baptized, this sect—Protestant Episcopal—receives them:

"By confirmation by the bishop, after instruction in the catechism of their church." (*Govt. Report, Religious Bodies, 1916*).

Protestantism rejects Confirmation as a Sacrament for two reasons, neither of which is tenable. First, because Confirmation as a Sacrament is not stated in the Gospel, in so many words.

Secondly, by reason of adhering to the doctrine of faith alone. The key to these non-tenable views is found in the root error of Protestantism, namely, the right to private interpretation of the Gospels. In reason, it should be sufficient to point to the historic truth in the case—the Gospels proceeding from the living, visible Church, not the Church from the Gospels.

However, simple truth is altogether too embarrassing for those who prefer their own subjective opinion of a Sacrament. It is not the term by which the thing is expressed, but rather the identity of the thing itself that matters, and there is ample testimony that the thing itself—the Sacrament of Confirmation—is recognized in the Gospel of Christ by the practice of it.

Scripture and Confirmation

Confirmation contains all the elements requisite for a Sacrament instituted by Jesus Christ. The outward sign, i.e., the imposition of hands and prayer; the giving of inward grace, by the outpouring of the Holy Spirit; thus endowing the recipient with a supernatural strength, thereby enabling him to fight against evil and to grow in the perfection of wisdom and virtue. All this is seen by the Church to be the intention of Jesus Christ in His promise to His disciples on the night before He died upon the Cross to send the Holy Ghost to stay with them to the end of time. This is recorded by St. John (XV-26; XVI-13). The Spirit was to come upon the Apostles after Christ was glorified. (St. John VII-39).

When this promise had been fulfilled by the indwelling of the Holy Ghost in Christ's Church, it is recorded in the Acts (VIII) 14-17) that the Sacrament of Confirmation was administered:

"When the Apostles who were in Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Who, when they were come, prayed for them that they might receive the Holy Ghost. For He was not yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost."

Surely, the disinterested seeker after truth finds here absolute testimony that in the earliest days of the Church, Baptism was followed by Confirmation. Again, let him who hath eyes to see, read Acts XIX-6. St. Paul imposes

"Hands upon them, the Holy Ghost came upon them——."

Still again, St. Paul in his Second Epistle to the Corinthians (I, 21-22) refers to his own Confirmation together with that of all the members of the Church at Corinth.

"He that hath confirmed us with you in Christ, and hath anointed us, is God; who also hath sealed us and given the pledge of the Spirit in our hearts."

Not to augment the testimony of the inspired writers, for we are satisfied with the Scriptural texts, but to show that in the early centuries the Sacrament of Confirmation was the same in character as it is today, we quote some authorities:

Theophilus of Antioch (d. about 190): "We are Christians because we are anointed with the oil of God."—(Ad. Antylorum, 1, 12).

St. Cornelius (Martyred 253): Complained that Novatus, after being baptized on his sick bed "did not receive the other things which ought to be partaken of according of the rule of the Church—to be sealed, that is by the bishop and not having received this how did he receive the Holy Ghost."—(Euseb. H. E. VI., XLIII).

St. Cyprian (d. 258): "Our practice is that those who have been baptized in the Church should be presented to the Bishops, that by our prayer and the imposition of hands they may receive the Holy Ghost."—(Epistle 73).

Tertullian (d. 258): "After having come out of the laver, we are anointed thoroughly with a blessed unction according to the ancient rule." (De. Resurr., Carnis, N. 8)." . . . The flesh is anointed that the soul may be consecrated. The flesh is overshadowed by the imposition of hands that the soul may be illuminated by the Spirit."—(Adv. Marcion. 1, N. 14).

St. Cyril of Jerusalem (d. 386): Whose 21st Cathechis is devoted to the doctrine of confirmation says: "To you" after baptism "was given chrism, the emblem of that wherewith Christ was anointed; and this is the Holy Ghost. This holy ointment is no longer plain ointment nor so to say common, after the invocation, but Christ's gift; and by the presence of His Godhead, it causes in us the Holy Ghost. This symbolically anoints thy forehead, and thy other senses; and the body indeed is anointed with visible ointment, but the soul is sanctified by the Holy and life-giving Spirit."—(Cat. Myst. III).

St. Jerome (d. 420): said to the Luciferians, "Dost thou not even know that it is the custom of the Churches to impose hands upon the baptized that so the Holy Ghost may be invoked? Dost thou de-

mand where this is found in the scripture? In the Acts of the Apostles. And indeed, even if it had no authority in Scripture the agreement of the whole world in this matter would have the force of a precept."—(Contra Lucif. N. 8).

St. Augustine (d. 430) says: "The prelates of the Church still do what the Apostles did, when they laid their hands upon the Samaritans and called down the Holy Ghost upon them."—(De. Trinit. I. XV. 46).

While Campaigning for Christ our chief aim is to show that the Catholic Church positively affirms that Confirmation is a necessary part of the Sacramental structure. The Sacraments separate their recipients from the world by incorporating them into that one living organism whose life is eternal—the Church Militant on earth, Suffering in Purgatory, Triumphant in Heaven.

Confirmation is the fulfilment of Christ's promise to send the Holy Ghost to reside with us, and in us; this the Church teaches, this the Scriptures affirm, and this the authorities in all ages maintain, that by the Sacrament of Confirmation the individual Christian is made a soldier of Christ.

Three—Holy Eucharist

It was in the Supper Room together with the twelve Apostles, on the night before His Crucifixion, that Christ instituted this Sacrament of His love, which He had previously promised. St. Matthew, who was present, St. Mark and St. Luke relate the story in the Gospels. So also does St. Paul, the first convert, tell of a special revelation from Christ making known to him the institution of the Sacrament of Holy Eucharist. Here follow the Gospel stories:

"And whilst they were at supper, Jesus took bread and blessed and broke, and gave to His disciples, and said: Take ye and eat, this is my body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the new testament, which shall be shed for many unto the remission of sins." (St. Matt. xxvi. 26, 27, 28.)

"And whilst they were eating, Jesus took bread, and blessing, broke and gave to them, and said: Take ye, this is my body. And having taken the chalice, giving thanks, He gave it to them. And they all drank of it. And He said to them: This is my blood of the new testament, which shall be shed for many." (St. Mark xv. 22-24.)

"And taking bread, He gave thanks and broke, and gave to them, saying: This is my body which is given for you. In like manner the chalice also," after He had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." (St. Luke xxii, 19, 20.)

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat; this is my body which shall be delivered for you; this do for a commemoration of me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in my blood." (1 Cor. xi. 23-25.)

The Holy Eucharist—the true Body and the true Blood of our Lord and Saviour Jesus Christ, under the appearance of bread and wine, was instituted and is given to us for the nourishment of our souls. This supernatural feeding of His flock is Christ's manner of giving Himself whole and entire to each one of us and of sustaining His Church—a living organism, His Spouse.

We view this Sacrament under five dominant notes:

First—The Church teaches that Christ instituted this Sacrament at His Last Supper, on the night of His betrayal:

Second—That Christ is God:

Third—Therefore, Christ is Truth personified—Truth brought from absolute principle into concrete demonstration in the life of the God-Man:

Fourth—That upon Christ's own word He is actually present in the Eucharist—a thank-offering to Almighty God:

Fifth—That Christ emphatically declared that we must eat His Flesh and drink His Blood if we would inherit eternal life.

Catholics, therefore, without a shadow of doubt, believe Christ to be in the Holy Eucharist. As Christ changed the substance of bread and wine into His own Body and Blood at His Last Supper, so does He, through the instrumentality of His priests, do this until the end of time—giving us a Sacrament of His Love.

Those of other Christian folds who question or deny the act of changing bread and wine into the Body and Blood of our

Divine Lord, fail to accept the Catholic belief in transubstantiation, because they do not understand the difference between the physical—the material appearance of a particular thing—and the thing as it is in itself. Until this principle, basic as it is to every visible object under the sun, is understood, the first rational step with regard to the changing of the substance of bread and wine into the Body and Blood of our Divine Lord cannot be taken. For the appearance of what was bread and wine, is not changed, but the substance, beneath the appearance, is no longer bread and wine. It is what our Lord and our Church say it is—Christ's Body and Blood.

Take anything you will—the thing itself—its essence is something separate and distinct from the appearances by which we recognize it. By its appearance the presence of the thing is made known to us through our senses. But the essence of the thing—the rational object—that which makes it to be what it is is quite independent of its appearance—is made known to us intellectually, rationally. Let us, for example, take a ball, any kind of a ball you please. Its external shape is round, our senses tell us; it is large or small, our senses tell us; it is hard or soft, our senses tell us; it is red or yellow or some other color, our senses tell us; it has odor or no odor, our senses tell us. But no one of these pieces of accidental information, nor all of them together, tell us that the object we recognize beneath these tests of the senses is a ball. That is the essential, the rational object—which we have recognized not by our senses, but rationally, intellectually. Now because we cannot hear, see, feel, taste or smell this rational object shall we deny its existence? It were folly!

If then the substance of a thing is changed into another substance, while the accidents of the thing remain, we must come to our knowledge of this fact by means other than those given by our five physical senses, or by our reason—though our reason must not be stultified if we are to retain confidence in anything. Now in the case of our belief in the Holy Eucharist, this is just

what takes place, our knowledge comes to us supernaturally, upon the testimony of Christ, Who is God. It is sufficient that Christ says that the substance of bread and wine has been changed into His Body and Blood. We believe that it has been so changed, since Christ, being God, is Truth personified. It is certain that by our physical senses we cannot test the change. Yet it is positively within the scope of reason to believe that Almighty God who by His fiat created all things, may, if He so wills, change bread and wine into His substance and thus may Christ give Himself whole and entire to those of us who partake of the Sacrament of Holy Eucharist.

Holy Eucharist is indeed taken to be what it is upon faith, not against but rather in agreement with reason, so far as reason can be the natural foundation of the supernatural. Unfortunately, the sceptically minded repudiate the idea of taking upon faith the *one thing needful*, yet, endorsing upon faith the ipse dixit of one or another rationally impossible doctrine. To be sure, the greater part of every man's knowledge is rightly taken upon faith—the say-so of another, of others. Otherwise natural phenomena would remain even to this our own day, almost as a sealed book. This is but another way of saying that by means of natural revelation men discover how nature works from cause to effect. But natural discovery is more profound yet. It is the very basis of our self-discovery. We come into consciousness naturally. Nobody ever did or ever could inform the child of his own identity—the child naturally discovers himself. Since then, one's discovery of one's own existence, as a distinct entity, is of the revelative order, what possible *rational* objection is there to the belief that we come into possession of the knowledge of our everlasting life by means of a supernatural revelation?

Both our natural life and our supernatural life are alike a great mystery.

The Jews murmured when our Lord told them that He would give them the Bread of eternal salvation, His Flesh to eat and

His Blood to drink. They found it *hard* to lift their minds up even to the mystery of their racial history as the chosen children of God. Christ reminded them:

"Your fathers did eat manna in the desert, and are dead"
 "the bread that I will give is my flesh for the life of the world." (St. John vi., 49-52.)

Surely they understood that what Christ said was to be taken literally, for

"The Jews therefore strove among themselves saying: How can this man give us his flesh to eat?" (St. John vi., 53.)

Just as the Jews of old, so do the sceptics and materialists of today look only at the material aspects of things for the basis of human understanding, not back to their supernatural source, nor forward to their supernatural destiny. So, consequently, they fail to grasp the essence of things, putting all their faith in things that perish. But to do this is to discard not to follow reason. And our Lord solemnly insists upon the conditions He lays down:

"Amen, Amen, I say to you: Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood, hath everlasting life, and I will raise him up at the last day. For My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him. As the Living Father hath sent Me and I live by the Father; so he that eateth Me the same shall have life by Me. This is the Bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eateth this Bread shall live forever." (St. John VI, 54-59).

"This saying is hard" for many who profess a half-hearted faith that Christ is God; and they turn away from the Real Presence in the Holy Eucharist. Yet, Christ puts to us the self-same question that He put to His Apostles in the days when He went about doing good:

"Will you also go away?"

The Catholic's answer is that of Peter:

"Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the Son of God." (St. John vi., 68-70.)

As Peter accepted the words of Christ in their literal sense upon faith that He is "the Son of the Living God," so does every Catholic accept as Gospel truth that the substance of bread and wine is changed into Christ's Body and Blood, because He says it is. How this change is made, is truly a mystery. So too, it is a mystery how the substance of the food that is eaten by the man is changed into the substance of the man.

The Real Presence of Christ in the Holy Eucharist was never disputed by any man of standing, save Berengarius of Tours in the eleventh century, from the first Pentecostal Day up to the time of Protestantism.

The Gospel words state plainly the will of Christ as He instituted this Sacrament, and from that time onward the Catholic Church has never swerved from the literal understanding of Christ's words.

When Campaigning for Christ we make the point to our hearers that those who break away from the Catholic Church should not be expected to hold to the integrity of any one of her doctrines. If a man presumes to alter Christ's scheme of Redemption in one particular it were thus crippled in every particular. Truth is whole and entire; there is nothing to add and nothing to take away from it. Christ's Bride is without spot or blemish. If the denial of the literal meaning of Christ's words, which He insists upon repeatedly, could be sustained, the entire Christian doctrine would fall in upon itself with chaotic result. Of course, there is private opinion aplenty against this teaching of Christ, and the opposition to it grows with the inertia it feeds upon; yet the Catholic Church is ever a living witness to the incorruptible Sacrament of the Holy Eucharist. For particular testimony we set down a short list of authorities, all in perfect agreement, that Christ's words are to be taken in their literal meaning:

St. Justin Martyr, St. Irenaeus, Tertullian, St. Cyprian, St. Gregory Nazianzen, St. Cyril, St. Ephrem, St. Jerome, St. Maruthus, St. Ambrose, St. Gaudentius, St. Caësar of Arles, St. Isadore,

St. Hilary, St. John Damascene, St. Nicéphorus, St. Odo of Cluny and St. Chrysostom.

These great and saintly men of the earlier Christian times are so positive in their conviction that Christ instituted the Sacrament of Holy Eucharist, that His words are to be taken literally in administering the Sacrament, and in receiving it, that if a man should refuse to accept the belief in the actual Presence of the Body and Blood, Soul and Divinity of Jesus Christ in His Sacrament of love, it were plainly a denial of the Divinity of Christ Himself.

This twofold denial is now a common thing. The error of those who believe in the private interpretation of the Bible has tramped all over the earth. It has torn Christ's Divinity from Him as ruthlessly as was the seamless robe torn from His bleeding shoulders. The variation in opinion about what Christ meant seems now to be largely a mere personal matter, without point.

Thus it is now in the dry wood, for already in the green wood of the sixteenth century Christopher Rasperger says there were 200 different views amongst the then Protestants as to what Christ meant when He said: "this is My Body"—"This is My Blood."—(Ingolstadt 1577).

While Campaigning for Christ, we ask: "Is there not after all a glimmer of hope that Protestant Christians, as Catholics, are beginning to see the necessity of Divine authority in this as in all the doctrines of Christ?" Certainly, from many quarters comes a plea for unity in matters of belief. But, of course, so long as it remains a cardinal principle with them that private judgment is the criterion of truth in the interpretation of Scripture, then necessarily one man's opinion is as good as another; for then no man's opinion has any spiritual authority. It is only God's meaning that counts; Christ's Church is the custodian of God's mind.

However, a local agreement between Protestant churches has been arrived at regarding Christ's meaning when He said: "This is My Body . . . This is My Blood." A pamphlet comes to

us from Pittsburg, Pa., stressing the agreement. Yet their argument to attain unity on this point of Christian doctrine is made the pivot for an attack upon the Catholic Church—the one Church in all the world that has unity of Christian doctrine without a break or flow.

This pamphlet is signed by the Pittsburg Baptist Association, together with eight ministers of Protestant churches of the city; by the East Liberty, the Shadyside United, and the Shady Avenue Presbyterian, the Christ Methodist Episcopal, the Bellevue, and the Shady Avenue Baptist churches. When the agreement of these gentlemen on Christ's meaning is placed in contrast with what His Apostles knew He meant, and what Holy Mother Church has ever maintained that He held, a world of difference is seen:

Pittsburgh Protestants Believe

Catholic Doctrine

"Christ meant

Christ meant what He said:

THIS REPRESENTS MY

"This IS My Body."

BODY."

There is a world of difference, too, from a practical standpoint in receiving and in being deprived of the Bread of Life. So early as in the first century St. Ignatius put the deprivation of the Sacrament of the Holy Eucharist into solemn words of warning:

"They abstain from the Eucharist and from prayer, because they do not confess Christ, who suffered for our sins. Those therefore who deny the gift of God die in their denial." (Epistle ad Smyrnaeos.)

The Mass

God announced through Daniel that after a specific number of years

"The victim, and the sacrifice shall fail." (Dan. ix., 22);

through David that

"A Priest according to the order of Melchisedech." (Ps. CIX) was to come; and through Malachias, the last of the prophets, that, in place of a bloody sacrifice,

"From the rising of the sun even to the going down, . . . in every place there is sacrifice, and there is offered to my name a clean oblation." (Mal. 1-11.)

Consequently three requirements are necessary for the Christian sacrifice: 1st, there must be a duly authorized priesthood; 2d, a clean oblation must be offered in place of a bloody one; 3d, the sacrifice must be offered mystically instead of physically, for the honor and glory of God and for the salvation of individual souls. When Campaigning for Christ we ask "where is this sacrifice to be found save in the Catholic Church—in the Mass?"

The Eucharist—the clean oblation—is at once a sacrifice offered up to God in the Mass, the true sacrifice of the New Law, and a sacrament of Christ's love for us unto eternal life. As a *sacrifice* the Eucharistic Sacrament immolates in an unbloody manner Christ who shed His Sacred Blood on Calvary and died on the Cross for us. As a *Sacrament* it sanctifies and nourishes our souls with the Bread of Life.

The sacrifice of the Old Law, a bloody sacrifice, was offered on the altar of the Temple by Aaron and his sons, priests appointed by God through Moses, in acknowledgment of the power of God, His dominion and the dependence of His creatures upon Him. This was a prefiguring, a foreshadowing, of the Sacrifice of the New Law that was prophesied.

The Sacrifice on Calvary is the supreme sacrifice. Christ's gift of Himself satisfied God's claim of justice and restored to us the spiritual inheritance which Adam flung away by disobedience to God's command.

The Eucharistic sacrifice is set forth in Holy Writ as a true sacrifice. There are also sacrifices in the figurative sense—an afflicted spirit (Ps. L. 18), prayer (Ps. CXL. 2), doing mercy (Ecclus. xxxv. 4) praise to God (Heb. xiii 15) and many other personal offerings to God. But the Eucharist is a true Sacrifice, in that it must be established as a public act of worship, of thanksgiving to God. In the Mass is enacted the full and entire recognition of God's power and goodness in creating man and in saving him from his sins.

A religion without a sacrifice is like a lifeless body. It has no reason to encumber the earth and it falls out of existence into dust. When Campaigning for Christ we point out the most significant fact that Protestants in their public worship have no sacrifice. We then pass on to cite Christ's promise of redemption to all the world by a perpetual sacrifice of Himself—"The same yesterday, today and forever"—and conclude by saying that this daily sacrifice of Himself is the mystical, unbloody oblation that is celebrated from the rising of the sun to the going down thereof, in Catholic Churches throughout the world.

We know this public worship as the Mass. In earlier centuries the Sacrifice of the Mass was known by other names, as the Breaking of Bread, the Lord's Supper, The Solemnity of the Lord, the Sacrifice, the Holy Liturgy, and the Eucharist. However it may be designated, it meant then, as it means now, the commemoration of that greatest tragic event in human history, the supreme sacrifice of the Son of God, Jesus Christ Himself, Who offered Himself to His Heavenly Father as a propitiation for our sins. In the Mass, and in the Mass only, does Christian worship offer publicly the Sacrifice that was foretold would be offered to God for the salvation of man. It should be plain to all Christians that human sanctity, however great, is not sufficient to meet the requirement of God's law of atonement. The redemption of mankind required a God, and it is this God Whom we adore publicly in the Holy Sacrifice of the Mass. It is in public worship that God's Name is great among the nations.

It is the common thought of outsiders—of those who permit themselves to give it a thought—that the Mass is an abomination, a superstition, invented by priestcraft. Yet, for those who are believers and advocates of the Bible the testimony of Scripture is exceedingly plain, in stating that our Blessed Lord, Christ—and not one of the Popes—ordered the Eucharistic Sacrifice. This was the explicit commission given by Christ when He

ordained His Apostles priests on the night before He suffered death. These are the words of Christ (Luke xxii) :

(Verse 19) ". . . This is my body, which is given for you. Do this for a commemoration of me."

(Verse 20) ". . . This is the chalice, the new testament in my blood which shall be shed for you."

Since it was Christ who established the priesthood and ordered the Mass, the concern of the laity is to obtain the fruits of the Mass. The Church, our Holy Mother, sees to it that we find occasion to do so, by her law that we shall assist, under pain of mortal sin, at Mass on Sundays and holy days of obligation. Hence it is that the laity take their part in the clean oblation which is offered as a sacrifice to God by the duly appointed priesthood—the representatives of

"The Priest forever according to the order of Melchisedech."

Nothing is more pitiable in this grief-torn world than the consciousness that great masses of men, women, and children, our own kindred and friends, are deprived, sometimes through no fault of their own, of the fruits of the Mass. By attendance at the Sacrifice of the Mass they would offer a sacrifice of *praise* for the honor and glory of God; a sacrifice of *thanksgiving* for the graces and benefits which God has bestowed upon them; a sacrifice of *propitiation* for their many offences against Him; and a sacrifice of *petition* for God's assistance in their effort to live clean, upright, noble and holy lives.

Belief in the Mass as God's mode of public worship depends upon two conditions: First, the presentation of the facts in the case by those authorized by Christ to do so;

"Going, therefore, teach ye all nations . . . whatsoever I have commanded you";

and Second, the good will which permits one's mind and heart to acknowledge what it is that is being seen. Surely, none are so blind as those who will not see.

When speaking on the Holy Sacrifice of the Mass, we affirm that those non-Catholics who profess a love for the Bible should in reason love the Mass. A study of the following chart shows that every part of the Mass represents some event in the Passion of our Lord as depicted in the Bible—the priest acting for Christ as His ambassador.

How Mass Represents Sufferings of Christ

(By N. C. W. C. News Service)

THE PRIEST

CHRIST

Goes to the altar
Commences Mass
Says the "Confiteor"
Goes up and kisses the Altar
Goes up to the Epistle Side

Goes to Mount Olivet.
Begins to pray.
Falls down and sweats blood.
Is betrayed by Judas with a kiss.
Is captured, bound, and taken to Annas.

Reads the Introit

Is falsely accused by Annas and blasphemed.

Goes to the middle of the Altar and says the "Kyrie Eleison"..
Says the "Dominus Vobiscum"..
Reads the Epistle
Says the "Munda cor meum" at the middle of the Altar
Reads the Gospel

Is brought to Caiaphas and there three times denied by Peter.
Looks at Peter and converts him.
Is brought to Pilate.
Is taken to Herod and mocked.

Uncovers the Chalice
Offers bread and wine
Covers the chalice
Washes his hands
Says the "Orate Fratres"

Is taken back to Pilate and again mocked.

Is shamefully exposed.
Is cruelly scourged.
Is crowned with thorns.
Is declared innocent by Pilate.
Is shown to the people by Pilate, with the words, "Ecce Homo."

Prays in a low voice
Says the Preface and Sanctus

Is mocked and spit upon.
Is kept instead of Barabbas and condemned to crucifixion.

Makes the Momento for the living

Carries the cross to Mount Calvary.

Continues to pray in a low voice..

Meets His Mother and other pious women.

Blesses the bread and wine with the sign of the cross

Is nailed to the cross.

Elevates the Sacred Host

Is raised on the cross.

Elevates the Chalice

Sheds blood from the five wounds.

Prays in a low voice

Sees his afflicted Mother at the Cross.

Says aloud, "Nobis quoque peccatoribus"

Prays on the cross for men.

Says aloud the "Pater Noster" ..	Says the seven words on the cross.
Breaks and Separates the Host ...	Gives up His spirit and dies.
Lets a Small Portion of the Sacred	Descends into Limbo.
Host fall into the chalice	
Says the "Agnus Dei"	Is acknowledged on the cross as
	the Son of God by many by-
	standers.
Administers Holy Communion ..	Is laid in the sepulchre.
Cleanses the Chalice	Is anointed by pious women.
Prepares the chalice again	Arises from the dead.
Says the "Dominus Vobiscum" ..	Appears to His Mother and the
	disciples.
Says the last prayers	Teaches for forty days.
Says the last "Dominus Vobiscum"	Takes leave of his disciples and
	ascends to heaven.
Gives the blessing to the people ..	Sends down the Holy Ghost.
Says the "Ite Missa est" and the	Sends the Apostles into all parts
gospel	of the world to preach the
	gospel.

How simply is it here brought out that as the Mass proceeds the Passion of Christ our Lord is unfolded, from the Agony in the Garden of Gethsemane to the offering of Himself upon the Cross for the redemption of man, and the sending forth of His apostles to teach all nations. The central act of the Mass is enacted when the priest, as the representative of Jesus Christ, takes up the unleavened bread and the wine, and says the words which Christ commanded him to say, in commemoration of Him: "This is My Body—This is My Blood." Then the bread and wine become the Body and Blood of Christ. Christ Himself is present under the appearance or the species of bread and wine.

The Priest then "offers this pure, holy, spotless Victim, this sacred bread of life immortal, the cup of everlasting salvation, to God, Who accepted the sacrifice of Abel, Abraham and Melchisedech, entreating Him that this adorable Victim may be taken by the hands of His Angel to His altar on high, into the presence of His divine majesty for the salvation, the consolation and the triumph of the Church, militant, suffering, and already crowned in Heaven: 'By Him', the priest says, raising towards the Most High the Lamb without blemish, 'with

Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory for ever and ever.'"

Then comes Communion, when the Sacred Host, the Eucharist, is given to the people to preserve their souls unto everlasting life. Christ alone with each individual soul, and each soul alone with Christ. The mystery of it! The mercy of it! Hosanna in the highest lifts each heart to our Heavenly Father. For one brief moment at reception we say, as did St. Paul—"and I live, now not I, but Christ liveth in me" (Gal. II-20). Then we are told to "go in peace".

Some Historic Evidence

There is in the Church of St. John Lateran, an altar table upon which St. Peter celebrated Mass while in Rome. It has been in use continually since the fourth century. In "The Lesson of the Catacombs" (Macmillan 1921) a book written by Rev. A. Henderson, an Anglican minister, this treasure is defended as beyond cavil genuine.

"To archeologists of unquestioned repute, and to scholars of mature and unbiased judgment, however, the evidence of the fact of his sojourn and martyrdom in the Eternal City is overwhelming convincing, and there is little doubt that one of the most precious treasures of the Roman Church, namely the wooden Mensa inset in the high altar of St. John Lateran, which has been in continual use since the fourth century, is the actual altar-table on which the Apostle St. Peter celebrated the Holy Eucharist in the oratory of the house of Pudens"

St. Paul tells of the practice of the Apostles, in offering the Holy Sacrifice of the Mass, (1 Cor. X-16)

"....The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of our Lord?...."

The Didache (possibly the oldest non-Biblical Christian document (1st century) says in the 14th chapter:

"But on the day of the Lord assemble and break the Bread and give thanks—after having confessed your faults, that your sacrifice may be a clean one."

St. Clement in the first century tells of the Mass in his Epistle to the Corinthians (XL); St. Ignatius in his Epistle to the Ephesians (V); St. Justin in his Dialogue with Trypho (No. 41); St. Irenaeus—Against Heresies (Bk. IV); Tertulian in On the Crown (III); St. Cyprian (d. 258 A. D.) in his 63d Epistle (No. 14); St. Cyril of Jerusalem (d. 386 A. D.) in his Catechesis (XXIII); St. Augustine in his 54th Letter to Januarius (No. 2). These, and a host of others, bear witness to the Mass.

Since then valid documentary evidence is ever taken as true testimony by right-minded men, we ask, when Campaigning for Christ, why not accept the Mass as the central and all-perfect worship of Almighty God? And since the Catholic Church has an unbroken record of celebrating the Mass, in spite of all the devices of wicked men to prevent it, why not believe that the Catholic religion is what it claims to be—the one and only true Christian worship of God? Why should a man deprive himself of the Bread of Life for any or all possible worldly considerations?

"What doth it profit a man if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"

Fourth—Penance

The Sacrament through which a man is pardoned for sins committed after Baptism is the Sacrament of Penance.

Because sin is a conscious, wilful violation of God's law, it is in the nature of things rational that an offence against God should be forgiven by God, if a man is to escape the just consequence of his act. And it is certain that if a man be not sorry for having committed his sin, he will not ask to be forgiven for it.

It is because Christ is true God that He forgave repentant sinners; He said to the paralytic.

"Be of good heart, son, thy sins are forgiven thee" (St. Matt. ix 2);

to her who had anointed His Sacred Feet :

"Thy sins are forgiven thee" (St. Luke vii 48);

and to the repentant robber on the cross;

"Amen, I say to thee, this day thou shalt be with Me in Paradise" (St. Luke xxiii 43).

The Word was made Flesh that repentant sinners might return to their Father's House. Christ came to save not merely those sinners who were privileged to meet Him personally, during His sojourn on earth, but to extend forgiveness to all throughout all time, throughout the world. It was the infinite mercy of the Sacred Heart of Jesus that caused Him to make salvation possible to all by establishing a tribunal of penance, of confession.

The nominal Christian objects: "I can go to Christ Himself." This is undoubtedly true, if he can ask with perfect contrition, with a positive detestation of sin because it is an offence against God, to be forgiven for his transgressions. Christ will not despise a contrite and humble heart; He will forgive the sinner his sin. That is Catholic teaching. But such an act on the part of a non-Catholic depends upon a complete ignorance that Christ has established a Tribunal of Penance to which he should go seeking forgiveness for his sins. If he knows that God has provided a determinate way of being restored to spiritual health, it surely is an offence against God to set up his own way as against Christ's way. When this is said, we ask pointedly: "Is there any man here who does not know that the Catholic Church claims to have been given the power by Christ of forgiving sins, or of withholding forgiveness of sins?"

Of course, street Campaigning for Christ is not the most gentle discussion of Catholic things, nor the detached theorizing of the higher critics. It is rather a positive, virile way of sending home plain truths, that we believe would have arrested our attention and touched our hearts had we been fortunate enough to come in contact with militant Catholicity in the heyday of youth. We conceive of street preaching to be teaching the Catechism to grownups.

A supposed conflict between human rights and dignities sends many a possible convert down the wrong road. "No," he will not accept the Sacrament of Confession. "No man can forgive sins." Truly, no man upon his own authority can forgive sins committed against God. It is reasonable to believe that only God can forgive a man who has sinned against God. But Christ is God. He gave to Peter God's power with which to forgive penitent sinners, and who shall have the temerity to object to his use of this power in forgiving sins? Christ said to Peter:

"I will give to thee the keys of the kingdom of heaven—and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (St. Matt. xvi 19).

To all of His apostles Christ delegated His power to forgive sins:

"Now, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered for fear of the Jews, Jesus came and stood in the midst of them and said to them: 'Peace be to you.' And when He said this He showed them His hands and His side. The disciples were glad therefore when they saw the Lord. He said therefore to them again:

"'Peace be to you. As the Father hath sent Me, I also send you.'

"When He had said this, He breathed on them and said to them:

"'RECEIVE YE THE HOLY GHOST, WHOSE SINS YE SHALL FORGIVE, THEY ARE FORGIVEN THEM: WHOSE SINS YE SHALL RETAIN, THEY ARE RETAINED.'" (John xx, 19-23.)

Surely, it is not necessary to prove here that Christ's power, given to *the twelve*, was not a mere personal special prerogative, which would cease to exist at the death of the Apostles. It was

a power given to these men in their official capacity, as Ambassadors of Christ, to be passed on by Apostolic succession down through the ages until the end of time. St. Paul, who was not one of the twelve to whom Christ gave the original commission, claims the full power of a minister of Christ (II Cor. v., 19-20):

"He hath placed in us the word of reconciliation. For Christ, therefore we are ambassadors, God as it were exhorting by us." Again the first letter to the Corinthians (iv, 1) says: 'Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God.'

Since then Christ gave to men His power with which to forgive sin, it is not with the mere power of human nature that a priest forgives sin. As it was with Peter and all the Apostles, so later with Paul, the bishops and the priests throughout the Christian ages, up to this day, they forgive sinners as "the dispensers of the mysteries of God."

This being so, what indignity, what surrender of human and personal rights, is involved in going to confession? Absolutely none!

To those admirers of the higher critics and the modernists, who to their own satisfaction have made it out that auricular confession was unknown to the Christian faith up to the ninth century, we point out the historic facts that contradict and disprove their false theory. All the world knows that in 1911 Roman archaeologists unearthed a marble slab with the following inscription in Greek upon it:

"Here Blessed Peter absolved us, the elect, from the sins confessed."

Professor Ballerini, a non-Catholic, well versed in archaeology, says it is what Christian tradition knew as "the confessional of St. Peter." At any rate, the finding of the slab is conclusive evidence against those worldly wise authorities who deny that auricular confession is of Apostolic times.

Coming into the Faith, in our mature years, from widely different elements within the American melting pot, we know

very well the ridiculous notions that are held by those who think the priests "know everything" because they are told everything by Catholics in the confessional. The verbal combat between two rowdyish lads, one representing those who still deny the Messiah, the other those who believe, tell very well the tale of what lies in the mind of grownup children. These two bumptious boys came at length to the issue:

"I guess I know better'n you do. I know Father Bennett knows more'n your Rabbi does."

"Sure he do; vy not? you's tells 'm everyting."

So dyed-in-the-wool is the prejudice of ignorant Yankeedom against the confessional that its imagination does not halt within the limits of decency. We do not refer publicly, save by indirection, to the prevalent slanders. But we do point out that corruption is short-lived, and that the sacred calling of the priesthood needs no better proof of its sacredness than the blameless lives of the men whom Christ calls into His service. The fact is self-evident. As century succeeds century, God's priests (and the holy Sisterhoods) prove to the world by their lives that the Catholic Church is stamped with the mark of Holiness.

The Process of Confession

The Catholic enters the confessional to obtain forgiveness for his sins. He is sorry that he has offended God, to Whom he owes his life and every good thing in life.

First—It is his own state of mind that leads the Catholic to confess his sins. Examining his conscience, he recalls the sins he has committed since his last confession. He prays to the Holy Ghost to assist him in searching out his offences against God, against himself, and against his neighbor.

Second—With his sins before his mind's eye, he hates sin in general, and the particular evil he has committed. He sorrows for them wholeheartedly and he resolves to sin no more.

Third—He enters the confessional—the compartment which

separates the penitent from the priest—and kneeling down, asks through the lattice window, for the priest's blessing.

Fourth—The priest gives his blessing, making the sign of the Cross over the penitent.

Fifth—The penitent begins with the Confiteor:—"I confess to Almighty God" Then, having finished it, he tells when he last went to confession, and what sins he has committed since he last received absolution.

Sixth—Before giving the penitent absolution, the priest asks him to say the act of contrition, viz.:

"O my God,
I am most heartily sorry,
For all my sins,
I detest them above all things
Because I dread the loss of heaven and the pains of hell
But especially because they displease Thee, my God
who art the Infinite Good and worthy of all my
love.

I firmly resolve with the help of Thy grace, never more
to offend Thee,
but to confess my sins,
to avoid their occasion,
to make satisfaction
and amend my life."

Seventh—Absolution is then given by the priest:

"May the Almighty God have mercy upon thee, and forgive thee thy sins and bring thee unto life everlasting. Amen.

"May the Almighty and merciful Lord grant thee pardon, absolution, and forgiveness of thy sins. Amen.

"May our Lord Jesus Christ absolve thee, and I, by His authority, absolve thee from every bond of excommunication and interdict, in as much as in my power lieth and thou standest in need. Finally I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

It goes without saying that the penitent is in a state of perfect sincerity, else the confession is worthless, and the absolution void. Then comes the doing of the penance imposed by

the priest, "as the minister of God's mysteries," thus fulfilling the compact entered into between the penitent and Christ. So before God, speaking through Christ's Ambassador, confessions are made and sinners forgiven.

No, the penitent Catholic does not "tell the priest everything." He does not and cannot blame his sins upon another; he cannot incriminate another; he cannot name another. He goes to confess his own sins, that he may be once more in a state of grace, and the Church strongly forbids that he should so much as hint at the identity of another.

A Popular Notion

When Campaigning for Christ it seems advisable to discuss with the man in the street some of the popular errors with regard to the Sacrament of Penance.

There are those who hold quite sincerely to the view that the commission of sin by Catholics is made of little moment because the confessional is ever open to them. To these we say that the Prodigal son did not find it easy to return to his father's house; and he came back only when he was sincerely humble. So the penitent must be humble and contrite of heart, or the mantle, the ring, and the fatted calf of God's mercy will never be given to him. Then the penance, given by the priest, satisfies for justice as far as possible. If a man does not want to do rightly day by day, the confessional is not the place to receive mercy. Frequent confession does not make it easier to commit sin, but it makes it easier to keep away from sin.

Vicious Views

It is alleged that Catholics pay for forgiveness of sins. "What is gratuitously asserted may be gratuitously denied" by saying this is not so. This sin was first proposed to the Apostles by Simon Magus. It was not committed then, and it has not been committed since. The priests do not sell the mysteries of Christ.

It is alleged that priests grant permission to commit sin. This too, is not so. No one on earth could give another such power. God could not give it since it would contradict Himself. The devil would, but could not give it—he could only suggest it.

It is alleged that it is immodest for a girl to go to confession. The best answer to this evil suggestion is that Catholic fathers and mothers who know from years of experience what the confessional is, are not merely satisfied but delighted to have their daughters go to confession frequently. A beauty that is not on sea or land is seen in those who partake of the Sacrament of Christ's mercy.

Our beloved American poet, Longfellow, bespeaks the celestial effect of confession upon Evangeline:

"But a celestial brightness—a more ethereal beauty—

"Shone on her face and encircled her form.

"When after confession,

"Homeward serenely she walked, with God's benediction upon her.

"When she had passed, it seemed like the ceasing of exquisite music."

It is alleged that the secrets confessed to the priests are used by them for evil ends. This slander is as stupid as it is wicked. It is the pharisaical charge against our Blessed Lord, Whose answer to it was a question: Can Beelzebub the prince of devils cast out devils?

As a matter of fact no evil use of the secrets of confession is recorded. There are recorded instances where priests have maintained the seal of confession under persecution to death. The Civil Courts recognize the seal of the confessional and hold it inviolate. St. John Nepomucene refused to reveal to King Wenceslaus IV of Bohemia the confession of the Queen. The King imprisoned St. John; burned him with torches; put him in chains; led him through the city with a block of wood in his mouth, and finally threw him into the river. This was in the fourteenth century.

Only a couple of years ago the public press (Evening Times, Trenton, N. J., May 16, 1922) reported that a priest who had served thirty-three years of a life sentence, was released from a French prison. He had been convicted by circumstantial evidence of the murder of a woman. All this time the priest knew the man who had committed the murder. Finally the murderer confessed to doing the deed, and to confessing his crime at that time to the priest. It is superfluous to say that Catholics have implicit faith in the seal of the confessional.

The man in the street is relieved to learn that all over the face of the earth Christ's mercy for sinners is continued in His Sacrament of penance.

Closely associated with this cure for sin-sick souls is the cure for diseased bodies and disordered minds. When in Carphanaum Jesus had seen the faith of those who "came to Him bringing one sick of the palsy," He said

"To the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there and thinking in their hearts: Why doth this man speak thus? he blasphemeth. Who can forgive sins but God only? Which Jesus presently knowing in His spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee: Or to say: Arise, take up thy bed and walk." (St. Mark ii, 5-9.)

And so it happens today. His healing balm cures bodily ills as well as spiritual. He banishes mental stress and moral misery. The very material body becomes lightsome and more vital because the sins are forgiven, the soul is cured.

This is becoming recognized by many a man not of the Catholic faith. The opinion of a Protestant physician voices the sentiment that is rather common from a medical point of view:

"There are no diseases more obstinate than those that are connected with moral disorders. . . . Confession, therefore, as an auxiliary remedy would be more useful than is generally supposed. . . . Many morbid affections need the advice of a venerated counsellor, much more than the presence of a physician."

The difficulty here is that outside of the priest, there is nobody with the power to forgive sins. Thus in mental healing

and psycho-analysis practitioners pay a negative tribute to the Sacrament of Confession when they induce confession and presume themselves qualified to heal. But the right and the power to forgive sins was given by our Blessed Lord only to His own priests. So the worth of their confession is almost nil.

Perhaps no sounder tribute was ever paid by a non-Catholic to the Sacrament of Confession as a saving grace to the body politic than that given by the late Prof. Hugo Munsterberg, Psychologist at Harvard University. We quote from "On the Witness Stand," from the chapter on "The Prevention of Crime":

"There lies finally the deep importance of a full confession. The man who confesses puts himself again on an equal ground with the honest majority; he belongs again to those who want both health and justice; he gives up his identity with the criminal and eliminates the crime like a foreign body from his life. A true confession wins the bedrock of life again and is the safest prevention of further crime." (pp. 263.)

Again, on page 265: "A Confession connects the present with the past again and throws out the interfering intrusion of shame."

The desire of the "after-Christians" to get back to the primary source of hope and courage, is given voice by Rev. Dr. Charles M. Sheldon, noted Congregationalist minister:

"The church is looked upon as a place to go to, to hear someone.

"But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant church, which has emphasized preaching above pity, and the pulpit above the person." (Atlantic Monthly, January, 1922.)

When Campaigning for Christ our effort and our hope is to win from outsiders a right view of the confessional. We would impress upon them that the penitent is perfectly confident of being dealt with justly, and with a charity surpassing human consolation, that it is an incomparable boon to be made whole, glad to begin again free. In truth how great beyond price is the blessing of the confessional!

Fifth—Holy Orders

The Sacrament of Holy Orders sets apart a priest from his fellow-men that he may offer up gifts and sacrifices to God for sinful man. It confers a special grace upon him by which he has full power to discharge the sacred duties of the priesthood.

By the power conferred through Holy Orders the priest changes the bread and wine into the Body and Blood of Jesus Christ. The priest guards the Holy Eucharist and offers It up as a Sacrifice in the Mass. He forgives sin and feeds souls with the Bread of Life. He preaches the Gospel and baptizes believers.

"How shall they preach unless they be sent?" "I left thee in Crete that thou shouldst ordain priests in every city, as I also appointed thee" (Tit. I-5).

The priest blesses nuptial bonds, and anoints the sick and dying. He buries with the rites of the Church those whose pilgrimage on earth is ended. He is our spiritual Father; he teaches us God's law and directs us in moral paths, from our baptismal day, when we are born into the life of Christ, until the day of our entrance into life eternal.

The distinction between the priest and the layman truly admits of no proper comparison. The priest is called by Christ to offer a Holy Sacrifice, which no one amongst the laity has the power to offer. Priesthood and the power of offering a perfect sacrifice to God for the salvation of men, are one and the same, distinctive, inseparable. St. Paul says (Heb. V-1)

"Every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins."

When Campaigning for Christ we stress the point of positive difference between priestly power to offer sacrifice and ordinary human impotency. The radicals pooh! pooh! the idea of priests holding an exclusive power in things of God, and even among Protestants belief in the priesthood is fast losing ground.

For many months the quarrel between "liberalists" and "fundamentalists" has been waxing hotter and hotter, the liberalists defying the fundamentalists to bring them to book, arguing rightly that nobody has any authority over the belief of another, within the ranks of Protestantism.

The major result of this quarrel is the destruction of the religious respect hitherto accorded to the Protestant ministry, bringing out as it does the fact that they have indeed no authority beyond their own personal weight. And as there is no valid Christian priesthood save in the Catholic Church, we take advantage of the interest created by this public discussion in the daily newspapers to plant good Catholic seed wherever we may. In a figurative sense, of course, laymen are priests. Christian baptism puts us all under sacred obligation to offer up to God "spiritual sacrifices" (1, Peter II-5). By prayers and mortification, by faith, hope and charity, the laity offers a personal sacrifice to God. But the priest only, consecrates the Host and offers up the Holy Sacrifice for his flock, he only, is ordained to be spiritual father and shepherd of Christ's fold.

This being so, Luther's anathema is as idle as the wind:

"All Christians are priests, and all priests are Christians. Anathema to him who distinguishes the priest from the simple Christian". (Epistle ad Boem. p. 2).

Of course, Luther's voice is echoed more and more loudly as these Protestant years roll away. Before his time there was no thought of departing from the authority of Christ's priesthood. But since his time confusion has been more and more multiplied by the creation of countless so-called liberal sects. Only the Catholic Church has not changed one iota of the solid doctrine of Peter, but as it was in the Old Dispensation so likewise it is in the New. The Israelites were a "priestly kingdom", because in a very minor sense all the Israelites were priests. So is it today, and so has it always been with the Catholic laity.

In the Old Law the priest alone entered the Holy of Holies, in the New Law the priest alone changes bread into His Body and wine into His Blood.

We select two of many available Biblical quotations to prove that the Old and the New Testaments make a positive distinction between the priest who ministers to the laity, and the laity who are ministered unto:

"The stranger that approacheth to minister, shall be put to death". (Num. III-10).

"Neither doth any man take the honour to himself, but he that is called by God, as Aaron was". (Hebrews V-4).

Whence then, came Luther's authority for saying that "all Christians are priests" save from himself? We point out the pity of it, that men taking to themselves the "honour" of Christian ministers should prefer Luther to St. Paul; the word of a man to the Word of God.

We ask those who repudiate the Sacrament of Holy Orders to answer this question:

"Is the New Law, ushered in with the Blood of the Lamb, less sacred than the Old Law,"

"Why then, was King Ozias struck dead by God? Why was Core swallowed up alive? Why was Saul rejected as king? Why did Jeroboam's hand wither away when he assumed the prerogatives belonging only to the Jewish priesthood?"

Is it not absurd then to claim that between the priest and the laity there is no distinction in spiritual rank and authority? That all Christians are descendants of the Apostles? "Called by God, as Aaron was" ?

Surely, proof to the contrary is clear. Christ, The High Priest of the Kingdom of Heaven on earth, established a Church—a supernatural society, a Kingdom of God.

Christ selected seventy-two disciples, believers in Him and His Divine Law, and twelve from among these disciples, to whom His will was entrusted. Christ singled out Simon, conferring upon him a special honor and rank, and changing his

name from Simon to Peter—the Rock upon which the Church was established. Peter was given the Keys, and he was commissioned to feed the whole flock, sheep and lambs.

There is no mistaking the hierarchical order here established by Christ. Upon this firm foundation rests the entire system of dispensing the mysteries of Christ in the Catholic Church.

The twelve were given their commission on the night before Christ's death on the Cross. They were assembled around the Divine banquet board, where Christ changed bread into His Body and wine into His Blood, and gave them to eat and to drink of His sacrificed Body and outpoured Blood. They heard Him say the Word that ordained them priests: "Do this for a commemoration of Me" (Luke xxii). What then should be done by the Apostles in obedience to Christ's command, if not just what Catholic priests do in the Mass today? Priests offer sacrifice as it was offered at the Last Supper because Christ instructed the twelve Apostles to "Do this for a commemoration of Me."

After His resurrection, Christ gave His priests the power and the commission to forgive sins:

"Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John xx.)

The plenitude of their power was now upon them and they could truthfully claim, as did St. Paul in later days, that they were "other Christs", other "priests according to the Order of Melchisedech."

The exalted dignity of the priesthood is not an honor conferred upon men by men. If this were so, the power of the priest would be merely that of a man. But the power of the priest is more than human power, it is the power of Jesus Christ. It is the power conferred by Christ upon His Apostles, to be handed down by them through all time to those whom He calls apart from men to minister unto the faithful.

That the priesthood of Christ was to be perpetuated, the Apostles well understood:

"And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord." (Acts xiv. 22.)

The bishops are the direct successors of the Apostles and as such, administer the Sacrament of Holy Orders. It was the Apostles who administered this sacrament in creating the first deacons of whom we read in the Acts of the Apostles:

"And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. These they set before the Apostles; and they praying, imposed hands upon them." (Acts vi., 5-6.)

The ordination of priests is a twofold act—an outward sign of consecration and imposition of hands, and an inward effecting and conferring of grace.

Thus St. Paul, writing to Timothy, whom he had himself ordained, refers directly to the grace that he had passed on to Timothy by the imposition of hands:

"Stir up the grace of God which is in thee by the imposition of my hands." (II Tim., 1-6.)

Hence, those who rightly exercise the function of Christ's ministry must have received Holy Orders through a Bishop of the visible, living Church of Christ. They alone have the sacred right to say with St. Paul "we are ambassadors" of Christ. (II Cor. v., 20.) They only may justly claim Apostleship with those to whom Christ gave the commission:

"As the Father hath sent Me, I also send you." (John xx. 21.) "Going, therefore, teach ye all nations, . . . teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world." (Matt. xxviii, 19-20.) "Go ye into the whole world and preach the Gospel to every creature." (Mark xvi. 15.)

"Whosoever will not receive you, nor hear your words, going forth from that house or city, shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom

and Gomorrah in the day of judgment than for that city." (Matt. x., 14-15.) "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." (Luke x., 16.)

St. Gregory of Nyssa (about 390 A. D.), explaining the meaning of the exclusion and the elevation of the one whom Christ chooses for His priesthood, says in part:

"The same power of the word renders sublime and honorable the priest, who by the newness of ordination has been singled out from the multitude; he who was yesterday and previously one from among the people (i. e. a layman), suddenly becomes a commander, a presiding officer, a teacher of righteousness, the dispenser of hidden mysteries . . . Though in his external appearance he is the same as before, yet in his invisible soul, by a certain unseen power and grace, he is transformed into a higher being." (Orat. in Bapt. Christi, Migne, P. G. xlii., 582.)

How inexcusably blind is that man who cannot see with ease the contrast between the priest-elect and the mere man that he was! How filled with gratitude must we all be that these "ambassadors of God" are taken from among men to minister to mankind and are set apart, dignified, consecrated for His own work.

Celibacy of the Clergy

Perhaps no question is put to us more frequently than this: "Why are priests not allowed to marry?" The questioner may have merely an idle curiosity in the answer, or may have a motive less becoming to an honest-minded man. But there are those in the audience who have a genuine desire to learn why priests are thus set apart; why, in truth, the priest is "transformed into a higher being." A pointed answer surprises them. Priests do not want to marry. They want to pattern their lives after the life of our Blessed Lord and after the teaching of St. Paul. They respond gladly to the wisdom of the Church which permits of a choice between spiritual Fatherhood and the headship of a family. We explain that the celibacy of the priesthood is a discipline, not a dogma, of the Church; that if, in her wisdom, Holy Mother the Church, should deem a change de-

sirable, she could lift the ban and thus permit the priests under the Latin rite to marry. We do not fail, however, to point out that the Catholic mind takes just the opposite direction, and that the prospect of a celibate clergy within even the Greek rite is better today than it has ever been.

Within the Greek Uniate Church the rule is that a married man may be elevated to the priesthood, but if his wife die before he does, he is not permitted to re-marry. This law is in accord with the teaching of St. Paul—that a bishop, priest or deacon should be the “husband of but one wife.”

The saying of St. Paul is a simple saying unless one wishes to make out a case against St. Paul and against the Church. That a bishop, priest or deacon should be the “husband of but one wife,” the meaning is not that the clergy should marry after receiving Holy Orders; nor that there is the remotest suggestion of a plurality of wives for the laity. The meaning is obvious—that should a married man become a priest, he is not free to marry again upon the death of his wife. Under the Greek rite, bishops are not selected from among the married clergy.

The celibate priesthood is not imposed upon men. It is not against their will that men take up the divine vocation of the priesthood with the sacrifices that are necessarily involved in being lifted up into “higher being.” The priest takes the Church for his spouse freely and willingly. He becomes a Father to spiritual children, and he devotes his whole life to them for the love of Christ. What is gained is far more than what is sacrificed, for if he has “left all things” (Matt. xix., 27-29) it is to follow his Saviour as the Apostles did, and the Father will love him as He loved them.

Another tack is sometimes taken by one who does not want to face the fact of the supernatural power and mission of the priesthood. “But a celibate priesthood is against God’s command, to ‘increase and multiply.’” The attention of the audience is called to the first chapter of Genesis where God lays down the

origin and nature of the human race. God blesses mankind and gives the general command to "increase and multiply." The fact is that this command is not intended for every individual. It is merely a way in which God gives to human nature the power and privilege to fill the earth, to subdue it and to rule over it. For some, the urge to find fault with "Rome" is still insistent, and they argue that "it is against the best interests of civil society for the Church to withdraw so many of the best men and women, the priests and nuns, from parenthood."

To these we answer that marriage is indeed a holy state and it is absolutely necessary to maintain civil society. But since there is no command that everyone shall marry, one who remains single and who obeys the sixth commandment, is highly within God's law.

St. Paul speaks scientifically and to the point, when he refers to God's service and the public welfare as follows:

"I would that all men were even as myself: but everyone hath his proper gift from God. . . . I say to the unmarried and to the widows: it is good for them if they so continue, even as I." (I Cor. vii., 7-8.)

Christ Himself commended the celibate life, if it be done for the sake of the kingdom of God, as we read it St. Matthew xix., 12. He declares that it is not for everybody—"he that can take it let him take it."

A celibate clergy, were it merely a question of social service, would be a most precious gift to the body politic; for by it all priestly interests are lifted up into a sphere quite out of reach of secular persons, and they are the more properly cared for. We have God's word for it:—

"He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided." (I Cor. vii., 32-33.)

It is hard for some in our audience to respond graciously to these words from St. Paul, even though they know that the argument is sound and that the first duty of a minister who is

at once a husband and father is to his wife and children, not to his parishioners. It is quite different with the Catholic priest; his first duty is to his spiritual children, to his Church; and, in times of hazard, of dire calamity, he is ever on the scene, neither his family nor his duty opposing his service. And what a world of conflict is thus avoided! Could the priest keep the secrets of the confessional if his wife wished to share them with him? Could he undertake missionary work in savage lands if his wife preferred to stay at home? All these are evident and concrete advantages of celibacy, and many accept them as such, at first hearing. But all these and all other advantages of the celibate clergy taken together are not the head and front of a priest's commission. The consecrated hands of the priest holdup the Body and the Blood of the Lord God, Jesus Christ; and they administer the Bread of Life to the faithful. In this holiest of all holy work, it is beyond question that singleness of purpose in life is most becoming and singleness of purpose means celibacy of life.

Only a little serious-mindedness in any public audience is needed to restrain any man from daring to make an attack upon the celibate priests of the Catholic Church. There are millions of Americans who send their children to unmarried school teachers whom the nation delights to honor. If, indeed, a life of single blessedness is lived by so large a body of civilians without loss of respect, what infamy is it to apply Luther's disgusting doctrine to a trained body of priests, who are selected and sustained in their holy work by God's grace!

It is with shame and with sorrow that we as Americans are obliged to admit that there are those who give heed to the professional baiters of the priests. Yet there are those who give testimony to the worth of the Catholic priesthood, and when we are Campaigning for Christ we are glad to cite at least three Protestant ministers—a Presbyterian, a Congregationalist and an Episcopalian, who have spoken unflinchingly and who are witnesses to the truth.

"Protestants should be ashamed to listen to unfounded attacks upon the Catholic priesthood. . . . Put no faith in the attacks, but insist that evidence of wrong-doing be introduced in every case. There are as many, if not more, downfalls among the Protestant clergy than among the Catholic priesthood."—(Rev. Hay Watson Smith, Presbyterian, Hot Springs, Ark.)

"For every evil priest there have been a thousand true and faithful servants of Christ."—(Rev. Edwin F. Snell, pastor of the Congregationalist Church, Winnetka, Ill.)

"Can any one tell me that the grand men who minister to the Roman Catholic congregations in this city are the foul personages depicted by the underhand and backbiting society of cowards, or that they are endeavoring to sap the foundations of society? Never! They are noble minds, pure hearts and great souls, incapable of such deeds, and even a suspicion of them."—(Rev. George A. Carstenson, rector of St. Paul's Episcopal Church, Indianapolis.)

Sixth—Matrimony

The sixth Sacrament, Matrimony, is the link which binds earth to heaven, and for which

"A man shall leave his father and mother and shall cleave to his wife, and they shall be two in one flesh." (Ephes. v., 32.)

St. Paul says it is "a great sacrament." By His legislation Jesus Christ raised the natural union of man and woman to the sacramental dignity of Christian marriage. And by His presence, and His first miracle of turning water into wine at the wedding feast of Cana, He gave to the foundation of the Christian family a mark of special pleasure, honor and sanctity. The Sacrament of Matrimony lifts the union of bridegroom and bride above the natural state of physical relationship and above the conditions of a civil contract. It gives God's grace to husband and wife for the faithful discharge of the duties of marital life until they are parted by death. The happiness of the sacramental union has its crown in the consciousness that God sends them children to guard and teach, that they may grow in wisdom and in grace—children in His own image, born into the Kingdom of Heaven on earth, to know God, to love God and to serve God. Tertullian, who wrote before the year 240 A. D., sums up the process of the supernatural union thus:

"Marriage which is made by the Church, confirmed by the Holy Sacrifice (oblatio), sealed by the blessing, which the angels proclaim and which is ratified by our Father in Heaven." (Ad Uxor. ii., 9.)

Since marriage was instituted by God, it is therefore a compact of divine origin. So, of necessity, wedlock is primarily subject to the Divine law (Gen. ii., 18-25). It was God Who made marriage monogamous (Matt. xix., 4-6). Consequently all those natural evidences that give support to the life-union of one man and one wife show the wisdom of God's original design.

When Campaigning for Christ we deem it well to show the harmony between God's plan of indissoluble union and the structure of the social organism built upon it. For we know very well how Socialists and other evolutionary radicals make use of the emotional urge to individual possession of husband or wife, and how they speak for their own ends of the economic basis as the necessary support of the family, and of the safety and security of the home as the safeguard of the nation's life. In a word we know how these basic evidences of individual and social economy are held to be incidentals in the process of going from nowhere to nowhere. Having substituted Evolution for God, they see the race struggling on from private property to the social ownership of modern capital. And for the benefit of the ideological man they stand for what they term *free marriage*.

Of course, these so-called radicals cannot make out a rational case in their favor, since all the facts logically rest upon a natural and a Christian foundation, and are altogether against them. From the very beginning of the Christian era, our Church has held to the indissolubility of the marriage bond. In the course of time the principle of indissoluble wedlock was embodied into the civil code by the Emperor Constantine, followed by Theodosius and Justinian. Towards the end of the ninth century Christian marriage had become the law and the practice of every country in the world where the Catholic religion was dominant. The reason for this was not the union of Church and State, but rather the necessary response by the State to God's law in maintaining a secure foundation for civil society in obedience to the Moral Law. It should be easy enough to see that the family—

man, woman, child—is one as a moral body. So also is organized society one moral body, the lowest terms of which is the family. Therefore the welfare of the unit keeps the body politic sound.

St. Paul likens wedlock to the union of Christ and His Church:

“Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. He is the savior of His body. Therefore as the Church is subject to Christ, so also let wives be subject to their husbands in all things.” (Matt. xix.)

The attempt to discard the moral law and set up historic materialism, as the norm of understanding, has led to a complete rejection of moral responsibility with regard to the family. In the radical mind the individual takes the place of the family as the unit of the body politic. In “Woman and Socialism” a book in circulation the world over for some fifty years, this doctrine is advocated with brutal frankness, and with disastrous results to morals in many lands. August Bebel, commenting upon the Catholic view of marriage, declares that:

“According to this any fool of a man may deem himself better than the most excellent woman” (N. Y. 1910, p. 60.)

Because “sex freedom” is their standard these revolutionists and reformers fasten upon Christianity the odium of holding women in physical subjection by means of the marriage bond. They are pleased to think that they have hit upon a “new thought” when they insist that there should be but one sex standard, alike for men and women. We shall not say “one moral standard” for in their philosophy moral responsibility has no place with regard to any human relation. Human conduct is all a matter of habit, more or less crystallized into civil law. If Bebel, and the multitude who circulate his free love bible, were open-minded, the historic facts in the case would long since have been forced upon them. For the Catholic Church has ever held to one standard of conjugal morality. It is not that of

"sex freedom," for by God's law the husband belongs to the wife and the wife belongs to the husband on equal terms. So it is that Christian marriage is the very antithesis of Socialist ideology.

St. Paul sets down the unity of husband and wife explicitly:

"Husbands love your wives, as Christ also loved the Church and delivered Himself up for it that He might sanctify it, cleansing it by the laver of water in the word of life . . . So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh: this is a great sacrament; but I speak in Christ and in the Church." (Ephes. V., 25-33.)

St. Jerome, nearly fifteen hundred years ago, answered for all time those who make out that chastity is required from women only.

"With us that which is unlawful for women is unlawful for men also, and the same restraint is imposed on equal conditions." (Oper. Tom. I, Co. 455.)

When Campaigning for Christ, we proclaim with perfect confidence that the Catholic Church is America's best friend. We are convinced that no other influence makes so emphatically for the stability of the family and for the integrity of the nation. We have only to recite the conditions necessary for a sacramental marriage to please pureminded men and women. They are satisfied that honor is due to Catholics for maintaining the dignity of the marriage bond in every quarter of the globe.

Indissolubility

A marriage between baptized persons is a Christian union, and Christian marriages are binding until death. In case the husband be a baptized Protestant and the wife a baptized Catholic, and vice versa, and a dispensation for the mixed marriage has been granted, the same law holds,—death alone dissolves the

marital bond. Thus it will be seen that the rights of the Protestant party to the mixed marriage are equally safeguarded with those of the Catholic party; and that the Catholic Church really holds these Protestant marriages in higher esteem than do Protestants of any sect, since all of them permit divorce in the absolute sense.

Impediments

A sacramental marriage is free of all invalidating impediments, otherwise what superficially appears to be Christian matrimony is in fact no marriage at all. The sacred contract must be freely entered into by both the man and woman, or they are not married. Thus, an apparent marriage brought about by coercion or by abduction is no marriage. Criminal intention or impotency, means no marriage, even though the parties have passed through a ceremony at the altar and it was thought to be a marriage. Likewise, a sinful understanding between the man and woman involved, to be carried out after the ceremony, disqualifies them both from contracting a sacramental union. An agreement that the marriage relation shall be tried out for a specific time; that if one of the parties wants a divorce the other shall give consent; that so many children or none shall be born; that conjugal rights shall be exchanged; that birth control by any artificial means whatsoever shall be practiced; all these are impediments to marriage. In other words, if any indecent or blasphemous understanding is posited beforehand between the man and woman who seek to marry, no genuine Christian marriage can possibly be entered into by a nuptial ceremony.

A mere rehearsal of the justice and the goodness of the Catholic Church in upholding right conditions for entering into a life partnership, deeply impresses the men who make up our street audiences. They are familiar with the fraud which is exercised sometimes upon innocent parties, outside of the Church,

so they appreciate the protection the Church gives to her Catholics. The inquiry into Church records and the publication of Church banns lend dignity to the marriage of persons even in the lowliest of worldly stations which is not known outside the Catholic laity.

We very often come across persons who are surprised to hear that Catholics consider the sealing of the nuptial compact by the Sacrament of Matrimony the most solemn day of their life. Marriage for them seems to be but an experiment in intimacy which the ever-accessible divorce court can end by a decree.

Not a few there are outside of our Church who grasp the significance of indissoluble marriage as America's best defence against the sex corruption which threatens the extinction of the monogamic family. There are also a few who see that more unhappiness is caused by divorce than divorce was expected to cure. But the great majority are unacquainted with the untold blessing of our Catholic attitude towards divorce, and it is to convert these that we must keep Campaigning for Christ, that we must keep preaching high and low, "what God hath joined, let no man rend asunder."

"Ne Temere" Decree

The hate-breeding propagandists of the "Menace" and Ku Klux Klan type have spread the notion broadcast that the Ne Temere decree of our Church declares that all Protestant marriages are invalid and Protestant children illegitimate. We show that this evil opinion was sired by anti-Romanist hate and bred by malicious ignorance; that, in fact, the Catholic Church always minds its own business by making laws for only its own communicants. The Ne Temere decree was issued in 1907 and went into effect in the year 1908. Its objective was safeguarding the marriage relations of Catholics; and it was not retro-active.

It is, of course, true that the Catholic Church has the right to set down the conditions of Christian marriage and it is also true that the Catholic Church does not presume to regulate the form of Protestant marriage. We quote Article XL, Section 3, of the decree:

"Non-Catholics, whether baptized or unbaptized, if they contract marriages among themselves, are nowhere bound to observe the Catholic form of engagement and marriage."

But the "Ne Temere" decree concerned itself with "mixed marriages" because the Catholic Church has the right to legislate concerning any Christian marriage in which her children take part. The Catholic Church tolerates "mixed marriages" but never welcomes them. St. Ambrose, centuries ago, asked a question that has never been satisfactorily answered:

"How can that be called a union where there is no agreement in faith?"

By the Ne Temere, the Protestant party to a mixed marriage must solemnly promise to carry out a specific course of conduct with regard to safeguarding the faith of the Catholic party, and the offspring from the union. Evidently this is legislation For Catholics, not for Protestants.

This recent legislation with regard to marriage is strictly in line with that of the 16th century. The Council of Trent decreed that clandestine marriages of Catholics shall hereafter be null and void and the parties to secret marriages shall be considered guilty of sin. This action of the Council of Trent was binding only in those countries where the decree was officially published. The Ne Temere decree of 1908 made this law binding in all countries under the Latin rite.

The wide consequences of this recent legislation will be seen at once. For sacramental marriages alone are recognized by the Catholic Church as her own. Thus a civil marriage between Catholics or between a Catholic and a Protestant, is not a Christian marriage in the eyes of the Church. Plainly the Ne Temere decree is no attack upon Protestant marriage. It is the law reg-

ulating the sacramental marriage of those baptized in infancy in the Catholic Church, of those persons who elect to marry Catholics, and of converts to the Catholic Faith.

Marriages to be valid must be contracted before the parish priest or before the Ordinary of the place (or a priest regularly delegated) where the bride resides, before at least two witnesses. For a sufficient reason, a change in the place of the marriage may be made.

Marriages are registered in the places where the parties were baptized. The death of the husband and the wife are also added in the course of time to the baptismal records.

The *Ne Temere* decree states further that engagements, to be valid, shall be put down in writing, and signed by the parties to the proposed marriage, and by the priest or bishop, or by at least two witnesses.

Far from being an encroachment on Protestant or non-Catholic rights, the *Ne Temere* decree is only another proof of how justly and how lovingly the Catholic Church looks after her own children from the cradle to the grave!

Divorce

When Campaigning for Christ we try to make assurance doubly sure in the minds of all by answering difficulties.

There is many a man in the street who cannot distinguish between the pronouncement that a marriage is void, and the granting of an absolute divorce. Often this confusion of ideas is fostered by those higher up, who ought to know better. These critics of Catholic law distort the meaning of certain Latin words and make it appear that Catholics have been permitted to remarry while their partner is still living. If they presume to be Latin scholars (which we presume they should not), they should know that this is not so.

The word *divortium* from which our word *divorce* is derived has, like many other Latin words, (for instance *creatio*), both an absolute and a relative sense. *Divortium a vinculo*;

or *plenum*; or *perfectum*, which means absolute divorce, the dissolution of a valid marriage tie. This our Church never has granted. It is against the law of Christ, which positively declares, "what God hath joined together let not man put asunder." Then there is a *divortium a mensa et toro*; or *imperfectum*; a limited divorce; a separation from bed and board; living apart though still married. This, in extreme cases, the Church permits.

Through the ages, rather than violate the Sacrament of Matrimony, of which she is the guardian, the Catholic Church has suffered the loss of property and the friendship of nations. Some of her most devoted children have gone to death rather than aid and abet the breaking of the marriage bond. To those who hold the false notion that the Catholic Church makes special concessions to those in the seats of the mighty, we cite a few instances to the contrary. Pope St. Nicholas condemned King Lothaire II of Lorraine for leaving his lawful wife, Theutberga, to marry Waldrada, and this at a time when the King with his army was advancing upon Rome. The same Pope St. Nicholas also excommunicated Ingiltrud, the wife of Count Boso, for refusing to leave her paramour and return to her husband. Pope Alexander II threatened to excommunicate Henry IV of Germany, and thus prevented him from divorcing his wife, Queen Bertha of Turin. Pope Urban II excommunicated Count William of Normandy for marrying within the forbidden degrees of consanguinity. Pope Celestine III successfully defended the marital rights of Queen Ingeburge against Philip Augustus of France, who wanted his marriage annulled. The same Pope Celestine was likewise successful in persuading King Alphonso IX to break off his proposed incestuous union. Pope Innocent III placed the whole of France under interdict until such time as Philip Augustus should leave Agnes, the daughter of the Duke of Meran, and become reconciled with his lawful wife. Pope Clement VII refused to nullify the marriage of King Henry VIII

with Catherine of Aragon. Pope Pius VII rejected the demand of Napoleon to dissolve the marriage of Jerome, his brother, to Miss Patterson, a Protestant woman of Baltimore. The same Pope Pius VII suffered persecution at the hands of the same French Dictator, yet Napoleon could not secure recognition of his divorce from Josephine nor of his marriage with Marie-Louise of Vienna. Pope Pius X and later, Pope Benedict XV, refused to annul the marriage of Count Boni de Castellane to Anna Gould an American woman of New York. All this is conclusive historic evidence that the Catholic Church does not submit to the importunities of those in high places.

But there is further testimony of still greater consequences. The Catholic Church has withstood the free-love propaganda of one historic group after another from the earliest centuries. She has withstood the Gnostics; the Manicheans; the Montanists; the Encratites; the Mormons; the St. Simonians; the Phalansterians, and last but not least, the Socialists, Communists and Bolsheviks.

As we rehearse these facts from the auto-van platform, the man in the street instinctively responds. He is won by the fact that the Church applies the law of indissoluble marriage to the great and rich as well as the rank and file. And he begins to believe that America finds certain security against the modern disrupters of the monogamic family, in the doctrine of the Church, and its practice by Catholics.

His idealism is appealed to by resort to the Bible. He is glad to hear the defence of indissoluble marriage based upon the authority of the Bible. For he has long held the suspicion, if not the conviction, that after all, marital integrity is mere pharisaical pretence; and that not the sacrifice of the passing emotion, but rather the free enjoyment and exercise of it, is the right thing. It seems to him that he has heard somewhere that fuller experience and not self-denial, enlightens the human faculties.

We try to show plainly that the Bible gives no moral warrant for divorce. When the Pharisees came to tempt Jesus, they said:

"Is it lawful for a man to put away his wife for every cause?"

"Who answering, said to them: Have ye not read, that He who made man from the beginning, made them male and female? And he said:

"For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.

"Therefore now they are not two, but one flesh.

"What therefore God hath joined together, let not man put asunder.

"They say to Him: Why then did Moses command to give a bill of divorce, and to put away?

"He saith to them: Because Moses by reason of the hardness of your hearts permitted you to put away your wives; but from the beginning it was not so.

"And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery." (Matt. XIX, 3-9).

What should this language mean? Certainly if "he that shall marry her that is put away committeth adultery" and he that put her away is permitted to marry, there is a stultification of thought as well as a stultification of words. But the Bible is God's word, and He is all-Good and Wise. The truth is that these words rest plainly upon the statement that the design of Almighty God was "*from the beginning*," one man, one wife. No man is permitted to sunder his marriage bond; for the husband and wife are one flesh, which only death can part. Yet, in His mercy, God permits living apart for cause of marital infidelity, while He clearly warns the people that adultery, not marriage, is the state of that man or woman who takes the guilty party that is put away. Who then shall say that the innocent party does not become guilty of adultery if a marriage be attempted?

It is left to "Billy" Sunday to take a most decided stand against officiating at the marriage of a divorcee. He emphasises the point in a dialogue that shames "United States as she is spoke" but his decision might well be followed by Protestant clergymen in general.

One day in Chicago a fellow came up and rang the door-bell, and oh, he was dressed fit to kill! Had on a silk lid, he had a diamond in his shirt front as big as a hickory nut, patent leather shoes, a Prince Albert coat, silk lined, hung below his knees. And there was a girl about eighteen years of age—a peach of a girl—one of those kind of girls you'd involuntarily turn and look at twice if you saw her on the street—standing by his side.

So he tipped his lid and said: "Does the Reverend Mr. Sunday live here?"

I said, "I am he."

He said, "Will you officiate at our wedding?"

I said, "Have you the marriage license?"

He said, "Sure Mike!"

I said, "I'm from Missouri, come across."

So he pulled it out and I looked at it and said, "That looks good to me."

I said, "Have either of you been married before?"

He said, "Not the young lady; I have."

I said, "Your wife living or dead?"

He said, "She's alive."

I said, "Beat it—twenty-three for you, you lobster."

He said, "What do you mean?"

I said, "I mean according to my interpretation of the Bible I haven't any right to hook you up to that girl."

He said, "I have a license here from the county clerk."

I said, "Some things that are legally right are morally rotten. That's one of them."

How is it, we ask our audience, that the words of St. Mark, St. Luke and St. Paul are not taken to mean what they say so plainly, particularly when one relies upon himself for authoritative interpretation of Scripture?

St. Mark: "Whosoever shall put away his wife and marry another, committeth adultery against her: And if the wife shall put away her husband and be married to another, she committeth adultery." (Mark X, 11-12.)

St. Luks: "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery." (Luke, XVI, 18.)

St. Paul: "To them that are married, not I, but the Lord commandeth, that the wife depart not from her husband: and if she do depart, that she remain unmarried, or be reconciled to her husband." (I. Cor. VII, 10, 11.)

"Whilst her husband liveth, she shall be called an adulteress, if she be with another man. But if her husband be dead, she is delivered from the law of her husband;—". (Romans VII, 3.)

As early as the year 300 A. D.—twelve centuries before the earliest of the Protestant sects—the Synod of Elvira made a positive declaration of the indissolubility of marriage:

"A faithful woman who has left an adulterous husband and is marrying another who is faithful, let her be prohibited from marrying; if she has married, let her not receive communion until the man she has left has departed this life, . . ." (Labbe, Concilia, II, 7.)

St. Jerome also gives testimony at this time:

"The Apostle (Paul) rejected all pretexts and declared that if a woman married another during the lifetime of her husband, she is an adulteress . . . Even though her husband should be an adulterer, a Sodomist, though he be covered with crimes and abandoned by his wife, because of his depravity, he is to be considered her husband and she cannot be married to another." (Epistola 55, Ad Amand, n. 3.)

For Catholics there is no confusion regarding God's law and its application by the Church. They see as plainly as others the hardship that the right-living partner to the union must endure. Yet they see also that it is the sinner that is the worst off. The sinner is a scandal to his neighbor; and if to this offence he adds an adulterous union, he is an outcast from Christian society and he must cry unclean, unclean, until he is cured by Christ. Nothing that the individual or the State may do can change the law. Nor can the vital consequences of its disobedience be averted. Hence, St. Augustine says, and no man who ever lived is better qualified to speak upon this matter:

"What God hath joined together, let no man put asunder." Those that are well instructed in the Catholic Faith know that God hath made marriage and that just as the union is from God, so divorce is from the devil. And for this reason, therefore, did the Lord being invited come to the wedding feast that he might confirm conjugal chastity and show forth the Sacrament of Matrimony." (Tracts on St. John IX12.)

Seventh—Extreme Unction

The Sacramental system of the Catholic Church has Extreme Unction as its closing chapter. It is the "unction of those *'in extremis'*"—received by the sick and the dying. The Church of Christ by prayers and anointing with holy oil gives aid, comfort and perfect spiritual health to the sick and dying.

It was Dr. Oliver Wendell Holmes, the distinguished Boston physician, who first uttered the saying, now familiar in America that whether or not the Catholic religion is the best to live by it is the better one to die by:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. They have an expert by them, armed with spiritual specifics, in which they both patient and priestly ministrant, place implicit trust. Confession, the Eucharist, Extreme Unction, these all inspire a confidence which, without this symbolism, is too apt to be wanting in over sensitive natures . . . I have seen a good many Roman Catholics on their dying beds; and it has always appeared to me that they accept the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by, (Over the *Forcups*.)

It is significant that the Epistle of St. James in which the anointing of the sick, Extreme Unction, is plainly stated, was expurged by Luther: "Dr. Luther will have it so."

But God's Will is done and countless millions are sent on their way to their everlasting home in peace. Hundreds of millions of Christians still believe:

"If any man is sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him" (Epis. James V, 14-15.)

Origen (d. 254 A.D.) writes of the practical effects of Extreme Unction. He calls it "the salutary medicine" and says that Extreme Unction "fulfilled also what St. James the Apostle says," namely, that if the sick man be in sins the Lord shall raise him up (Hom. D, in Levit in P. G. XII, 419.)

In Extreme Unction, as we depart from earth to eternity, He, the Great Physician, anoints our five senses, lifting us above the thoughts of earth to thoughts of God. He guides and guards and helps us from the cradle to the grave, that, dying redeemed, we may enter the portals of our heavenly home. What an easy thing is death when Christ is by us, our hand in His! But what an awful thing to face death, with no hope of the beyond, no knowledge of the hereafter.

Once, when Campaigning for Christ, we were contrasting the peace and hope of one who crosses the great divide to life hereafter with sins forgiven, with the crushing, the awful terror of one who leaves this life bereft of hope, one woman was heard to say to another: "Alice, why don't we become Catholics?"

Indeed, why not become Catholics? We go into the highways and the byways because we know that there are multitudes who are unaware that Christianity is anything more than the following, at a distance, "that man of mystery"—Jesus. "Perhaps after all He is more than human? Perhaps He is God?" Thus they question themselves. But how shall they learn unless they have the Gospel preached to them? It is to persuade them that Christ is indeed Lord and God, that the Sacraments of His grace are administered by the Catholic Church to His followers, that we travel about from town to town, from square to square, seeking the lost sheep of Israel, here, there, and everywhere. Should they come to know Christ and Him crucified, these wearers of brave faces over desolate hearts, they would come to know peace, and joy, and happiness beyond understanding!

GOOD WORKS

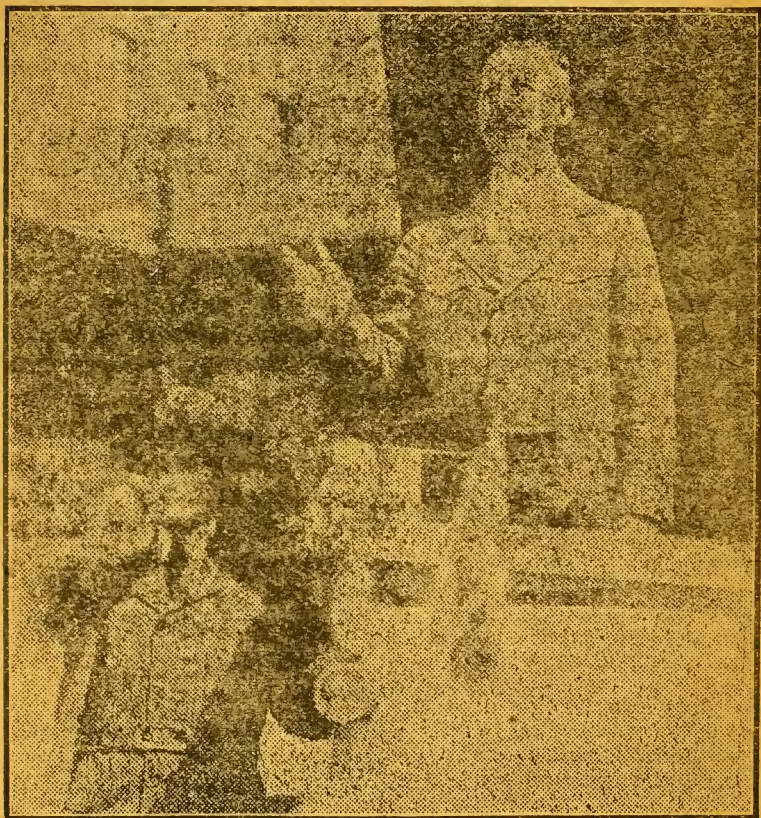
CHAPTER XV

So little is known by the outside world of the all-embracing charity of the Catholic Church that a rehearsal of her good works is a sure way of making her better loved and of making her sociological history interesting to those not of her fold. Her mediaeval life—not long since supposed to be detestable and dark—is now searched for light on right-relations between the ruler and the ruled, the master and the man. In Campaigning for Christ we trace back to Christ all the movements that fill up the gap between the classes and the masses, and prove that our American principles are principles clearly traceable to their source in Catholic philosophy, to Christ's universal law of justice and of love. We show that the blending together into American citizens of God's children from every race, color and nation under the sun is becoming known as a practical example of the brotherhood of man taught by Christ. We show that every Catholic is taught an absolute equality of each and every human soul in the sight of God, and that the rites of the Church are equally available to the slave, the freeman, the plebeian, the patrician, the king, the subject, the governor, the citizen, to the rich, the poor, the educated and the unlettered. It is not one's worldly estate, but rather one's spiritual estate which matters, in the eyes of the Church.

Slavery

When the Apostles went out to establish Christ's Universal Church in all the nations of the earth slavery was the common lot of the multitude of men. Manual labor was considered to be beneath the dignity of the citizens of Rome, who could claim the protection of Caesar in any part of the known world. But

the faith of Christ overcame that of the pagan gods, and the principles of Christ worked out in the acts of Christians gradually mitigated the evils of slavery. Thus, slaves were redeemed and later liberated, and in the course of time absolute abolition of slavery was effected by all civil powers. During the centuries that followed, slaves came into places of worldly distinc-



Campaigning For Christ In Post Office Square. Springfield, Mass.
William E. Kerrish, David Goldstein.

tion, and were elevated to the honor of the holy priesthood. They were elevated even to the Chair of Peter, the most exalted position that a man on earth can occupy under God.

This miracle—the ascent from the lowest place amongst men to the place of the highest dignity and power on earth as God's Vice-gerent—has its reason in Christian dogma, in the worship of the one true God by man created in the image of God, and saved from the sin of Adam by Christ and Him crucified.

We know that while the Church was living in the Catacombs an Order was established for the redemption of slaves, the redemption being effected by outright purchase and by the working of the liberators as substitutes for them.

In the fourth century, after the conversion of Constantine and Justinian, the Church was successful in getting the civil power to remove the legal restrictions against the slaves. It was recognized that slaves were also men, made in the image of Almighty God, and they were no longer branded with hot irons, leaving in their flesh the ignoble stamp of their alleged master. Nor were they any more thrust into gladiatorial contests with wild beasts for the amusement of a pagan populace.

Under the influence of the Church, moreover, the civil power had made concubinage, adultery, abortion and suicide criminal offences. Thus, the individual, high or low, was held equally responsible for the observance of the moral law.

The chastity of slaves was safeguarded by especial legislation. The marriage of slaves was considered binding; so also the marriage of a slave to a free woman. The foundation of European civilization was thus laid in the recognition of the family as a moral body, as the unit of civil society.

Three vital consequences resulted from the acceptance by the State of these Christian principles. The life of the family was stabilized; woman's place at the head of the home was recognized; and slavery was softened into serfdom, with the promise of final emancipation. So it was that the indwelling of the

Holy Ghost urged on the rank and file of the Church to band up the body politic in keeping with individual rights and human dignity.

When Campaigning for Christ we stress over and over again that the natural constitution of the human race remains today as God made it. The Church, unlike the State, has an infallible ruler, and, as St. Augustine pointed out, it is not the faith that evolves in the faithful (as the Modernists would have it) but the faithful who evolve in the faith. The State has ever a fallible ruler. Yet it is not the moral constitution of the State that evolves, but rather the people who evolve in the knowledge, the understanding and the wisdom of these basic civil principles. The principles of social justice and individual right, which, under God, our forefathers were prompted to set forth in the Declaration of Independence, have not developed in American citizens, since in themselves these principles were perfect from the beginning, but our American citizenry has itself evolved, expanded and developed in these primary principles of civil society.

With this distinction in view it is not too difficult to find the two pillars that support human society. For we know that God made man in His own image and that He made Adam and Eve, these twain, one flesh. We know too, because Christ has said so, that the governance of mankind consists of two kingdoms, one *in* but not *of* this world, the other in and of civil society. As Catholics, we know that the individual is morally responsible to both of these kingdoms. Christ's Church obliges him to develop his gifts to the glory of God; the body politic obliges him to serve his country. The family is responsible to the Heavenly Kingdom for the generation of souls destined to be happy with God in eternity, loyally bound to Caesar for the maintenance and development of its members for the good of the State.

To the historian it is evident enough that the influence of the Church upon the life of the individual and upon that of the

tanny gradually transformed pagan civilization into a contrary state and order of Christian principles, which intruded into everyday affairs. The means by which this was done, although spiritual and mystical, are thoroughly understandable. The Church had barbarians in Europe to deal with, instead of cultured Greeks or Romans, but her means of dealing with them were not merely natural inducements to do good, but supernatural aids which built up personal honor and a consideration for others. This fact of supernatural help permits us to view the good work wrought by the Catholic Church in protecting the weak against the strong in the right light. The Church rescued the slaves from their pagan masters by making manumission of slaves a meritorious work. The Church stood with the serfs against exacting feudal lords, at length rescuing them from the spoil-dom of war between the petty kings and the new-born aristocracy. The Church fostered the craft guilds of the Middle Ages and, in our own day, the Encyclicals of Pope Leo XIII are bulwarks for labor the world over.

Because Christian morality was the recognized basis of these guilds the differences between the masters and the apprentices were settled by the three-fold equity involved. The social economy of the community was determined by the *just price*, the *just profit* of the masters was balanced with regard to the *wage standard of living*. The object of these mediaeval guilds, guided by their Catholic chaplains, was social well-being. A little thought will make it plain that there is no getting behind these standards for securing equitable results. And it is certain that these principles are as sound today as they were then.

Because of the destruction of the guilds however, by the incoming of the extreme individualistic regime of the 16th century, the Church has in our time reaffirmed the principles operative within the Guild system. Applying these principles to modern industrial conditions, Pope Leo XIII has become a star of hope, guiding men of good-will through the dismal fastness of po-

litical economy. Issued from 1878 on, his great Encyclicals have turned many a radical mind back to rational understanding that industrial warfare is not a necessary condition for supplying the physical and material needs of the populace, since the just and advantageous exchange of money for work and of work for money is of advantage to both parties though for different reasons. These Encyclicals, which go to the root of the matter of the rights and duties of employers, or wage earners and of the public, have been reaffirmed by Pope Pius X, Pope Benedict XV, and the present Pontiff, Pius XI.

In America, at the close of the World War, the Catholic hierarchy issued a Pastoral Letter plainly setting forth the rights and duties of the individual members of the body politic, and if these Christian principles were accepted and acted upon under the guidance of the Church, as in the Middle Ages, then would the blessings of peace enter into the world of buying and selling.

When addressing the man in the street, we insist that what the Church has done the Church knows how to do. Our cooperation is the one thing needful. For the Church is, as ever, eager to bring in "*the Peace of Christ in the reign of Christ.*"

War

Our street Campaigning for Christ began just when the World War was in its full fury. So it was that we did our best to show that we Catholics are neither pacifists in the sense of peace-at-any-price nor militarists interested in making war. The Catholic doctrine is that the State is a moral person and, as a moral person, it has a right to maintain and to develop its life and to defend its moral unity, if need be, by the use of an armed force.

Thus, when a citizen going abroad upon any legitimate errand gets into trouble the State must come to his defence. On the other hand, the citizen must give up even his life in defence

of his country, if his country needs him. This is a matter of mere common sense. A quarrelsome man has no moral defence, neither has an aggressive State; but peace should be the aim of the citizen and of the State. Yet, if our country should plunge itself into an unjust war, the individual citizen is not the judge thereof, nor is he responsible for the fact. Whatever be his private opinion, he may not, in any way, give comfort to the opposing nation; he must defend his country. How dependable is the true Catholic as an American citizen! And how little does the world heed the fact that the Catholic Church is now as it has been for a thousand years and more, the moral force which holds in check the rapacious instincts and the inordinate ambitions of petty chiefs, kings and statesmen, and which mitigates the horrors of war when it does come!

To know the Church is to love her. We cite a few of the good works of the One, Holy, Catholic and Apostolic Church as the earthly representative of the Prince of Peace.

St. Leo the Great, armed with the Cross of Christ, went forth to meet Attila the Hun as he was approaching Rome with his vast horde intent upon murdering the inhabitants and sacking the Eternal City, and subdued the "Scourge of God." Three years later, the same Leo met Genseric and his Vandals and saved the great treasures of Roman civilization for future generations. More than that! Many of these invaders were converted to Christ and to ways of peace.

The Truce of God, instituted by the Church, gave occasional pause to the fighting barbarians and aided the Church in forming European civilization.

Gregory VIII intervened between Bathory of Poland and Ivan the Terrible, and ended a bitter war between them.

Innocent III arbitrated the differences of Portugal, Aragon, Bulgaria and Serbia; and at another time, a dispute between Philip of Suabia and Otto of Brunswick over the throne of the Empire.

Boniface VIII by peaceful persuasion finally brought the Hundred Years War to an end.

Martin V mediated the differences between France and England and brought peace to Europe.

Alexander VI settled the dispute between Spain and Portugal over the new-found Western lands by the Papal Line of Demarcation.

Finally, in our own day, Leo XIII successfully arbitrated the differences between Germany and Spain over the Caroline Islands. Thus from Leo I to Leo XIII the Catholic Church has made its influence felt for world peace and concord, and it may be said without question that hers is still the greatest moral and spiritual force for world union and harmony which the world can offer.

So, when Campaigning out in the open for Christ, we ask our audiences to try to imagine what could have been the peace of the world if Luther and Henry VIII had not drawn whole hosts of their countrymen away from the influence of the Catholic Church, and thus set the example of strife within Christendom. We say to them: Is it not worth while to reflect upon the fact that Pope Pius X went to his grave broken-hearted because his good offices were allowed to fall unheeded by those responsible for the World War? Is it not our problem as individuals in the world to learn that it is not Christianity which has failed to prevent war, but rather powers who have refused to accept the reign of the Vicar of Christ and so to keep the peace? Is it not ours to realize that ambitious nations, urged on by the worship of false gods to seize territory and to usurp commercial rights thus leaving millions of dead upon the battlefield while the hearts of many millions are filled with agony at home, should be sternly taught that Caesar must give to God what belongs to God? That the cure for war is to accept the Reign of Peace by the Prince of Peace.

Good Deeds in War

When Campaigning for Christ we do not take the attitude of defence. We know that many a man in the street holds the notion that Catholics have a divided allegiance, and we set forth the good works of American Catholics in time of war in such a way that the burden of proof falls upon the other fellow. The ground upon which Catholics take their stand is open. We are proud of our obedience to the Pope in matters that pertain to faith and morals, because we know that the Holy Father is the Vicar of Christ, but we are proud too that we owe a loyalty to America, that has its proof not alone in good words, but also in good works. American Catholics are well taught regarding their duty as American citizens. In the Third Plenary Council of Baltimore the American Archbishops and Bishops speaking through Cardinal Gibbons, as one voice, expressed a conviction which every good Catholic holds with perfect sincerity:

"We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special providence, its framers 'building better than they knew,' the Almighty hand guiding them. . . . We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; to both the Almighty and to the instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they left us, should it ever—which God forbid—be imperilled, our Catholic citizens will be found to stand forward as one man, ready to pledge anew 'their lives, their fortunes and their sacred honor.' "

No stain has ever tarnished the honor of this sacred pledge.

But three days after President Wilson declared the existence of a state of war between the United States and Germany (1917) the Catholic Hierarchy gathered in Washington as the first assembly of a national organization to take note of the tragic event. There, in Washington, D. C., they offered to America the lives, the fortunes and the moral influence of their Communion, to carry Old Glory to victory. It was a masterful

expression of patriotic love and duty, and it was gracefully and gratefully acknowledged by President Wilson in a letter to Cardinal Gibbons:

"The very remarkable resolutions adopted by the Archbishops of the United States at their annual meeting at the Catholic University on April 18 last, a copy of which you were kind enough to send me, warm my heart and make me very proud indeed that men of such influence should act in so large a sense of patriotism and so admirable a spirit of devotion to our common country."

That this Catholic pledge was translated into patriotic deeds at home and upon the bloody fields of France and Flanders, history attests. Catholics in America represent only twenty per cent of our populace. Yet Catholic boys supplied Uncle Sam with thirty-five per cent of his army and about forty per cent of his navy.

The Social Welfare work of Catholics, notably of the Knights of Columbus, challenges comparison with that of any other body. The Knights of Columbus work, at home and abroad, was truly Catholic and loyally American. Their motto—"Everybody Welcome, Everything Free"—was carried out in that fullness of the spirit of Christ which was its inspiration. From the battlefields afar and from the training camps at home, the same story is told. There was the same service rendered to all citizens of free America, irrespective of creed or color. No soldier was asked: "What is your religion?" and every man was given the best there was to give.

When the war was over Catholic welfare work took up the task of rehabilitation and of restoration. Opportunities for regaining health, for work and for study were given to soldiers, sailors and marines without charge. But no question with regard to their religious faith was tolerated. Hundreds of thousands of all creeds were assisted, and this work still goes on apace.

And not in vain-glory but as a well-deserved tribute to an ingrained love of country, we point out that the first American officer to fall in battle was Lt. William T. Fitzsimmons, a Cath-

olic from Missouri; and that the last American officer to die in the War was a Catholic priest, Lt. Chaplain William F. Davitt from Massachusetts. We show that our Commonwealth of Massachusetts has paid honor to four Chaplains who gave their lives for their country and that three of these were Catholic priests. The "Angel of the Trenches" was the affectionate title given by the boys to their hero-Chaplain, Rev. John B. de Valles of New Bedford. Eight times in one day Father de Valles went "over the top," where the rescue squad was forbidden to go, to succor the desperately wounded for the love of Christ. The Rev. William F. Davitt, of Lenox, was distinguished both in France and in America. His decoration recalled the fact that "he worked uninterruptedly under violent fire with total disregard of danger." The self-sacrifice of Rev. Simon A. O'Rourke, of Fall River, during the time of the influenza epidemic was thus reported by the American Legion:

"Worn out by administrations day and night, he fell, a sacrificing representative of that great band of heroes who, denied the glory of death on the battlefield, gave up their lives amid the painful sufferings of the disease in camp—a necessary accompaniment of the waging of the war."

Work of Teaching

Due to the research work of Prof. Gairdner and other historians of his type, it is fast becoming evident that English history, since the beginning of the Protestant regime, has been little less than a conspiracy against things Catholic, and that as a result Catholics have much to say for themselves regarding both past and present things. Yet, when Campaigning for Christ, we find that there are those who still cling to the notion that the Catholic Church fosters ignorance as the sure means of holding her numbers. And we appeal to these that they may know the Church as she truly is, the Mother of Christian culture, of

universal education. The Apostolic Church was sent forth to "teach all nations," and she has taught all nations since the day of her commission.

In the second century, we learn from history, the Church maintained academies of learning in various places; in 529 A. D. the Council of Vaison made provision for boys to be taken into the homes of the priests for instruction in faith, science and art. Indeed, this was the beginning of the parochial school system. During the eighth century the Bishop of Metz established schools in Cathedral cities and when this was done the system was expanded to include a school wherever a Church was established. It was the primary purpose of these schools to give religious instruction, but added to this, reading, writing, grammar, rhetoric, arithmetic, psalmody and dialectics were taught to the pupils.

In 1179 A. D. the third Lateran Council issued a decree that poor scholars should be taught free of charge.

About 1438 the Catholic John Gutenberg invented the press, which brought the luxury of the printed word to the masses; but even before this ten thousand monasteries had kept alive the Pagan classics by patiently transcribing copies of them.

In the thirteenth century, Florence, with a population of 90,000 souls, had a school attendance of 12,000. And as every student should know, Germany, before the revolt from the Catholic Church, which has been wrongly named the Reformation, had 40,000 elementary schools. Martin Luther was educated in one of these schools.

It is a simple matter of history (which Catholic children learn at the parochial school, and which all American children should know) that before the Protestant regime the Catholic Church has established seventy-seven of the now extant universities in Europe; and that since that time the combined Protestant sects have added only thirty-one. During this same period Catholics have added thirty-eight. In Germany and England the

seats of Catholic learning were confiscated together with other Catholic institutions, churches, etc., when the rulers of these countries set up State religions.

Acknowledging our indebtedness to Mgr. John F. Noll, we set forth data relative to these Catholic universities, taken from "The Fairest Argument."

77 Catholic Universities, Before Reformation

A.D.	A.D.
1—433, Bologna, Italy.	40—1405, Turin, Italy.
2—630, Cambridge, Eng.	41—1409, Leipsic, Germany.
3—700, Cracow, Poland.	42—1409, Aix, France.
4—729, Paris, France.	43—1411, St. Andrew, Scotland.
5—802, Oxford, Eng.	44—1419, Rostock, Germany.
6—830, Lyons, France.	45—1422, Dole, France.
7—926, Louvain, Belgium.	46—1431, Poitiers, France.
8—968, Cordova, Spain.	47—1436, Caen, France.
9—1145, Rheims, France.	48—1439, Florence, Italy.
10—1209, Valencia, Spain.	49—1440, Mechlin, Germany.
11—1224, Naples, Italy.	50—1445, Catania, Italy.
12—1228, Padua, Italy.	51—1450, Glasgow, Scotland.
13—1229, Toulouse, France.	52—1450, Barcelona, Spain.
14—1233, Salerno, Italy.	53—1454, Valence, France.
15—1239, Salamanca, Spain.	54—1456, Greifswalde, Germany.
16—1245, Rome, Italy.	55—1460, Nantes, France.
17—1253, Sorbonne, France.	56—1460, Basel, Switzerland.
18—1264, Ferrara, Italy.	57—1460, Friburg, Germany.
19—1289, Montpellier, France.	58—1465, Bourges, France.
20—1305, Orleans, France.	59—1465, Budapest, Hungary.
21—1307, Perugia, Italy.	60—1473, Treves, Germany.
22—1308, Coimbra, Portugal.	61—1473, Saragossa, Spain.
23—1339, Grenoble, France.	62—1475, Copenhagen, Denmark.
24—1343, Pisa, Italy.	63—1476, Upsala, Sweden.
25—1346, Valladolid, Spain.	64—1477, Tubingen, Germany.
26—1348, Prague, Austria.	65—1477, Mentz, Germany.
27—1349, Perpignan, France.	66—1477, Innsbruck, Austria.
28—1360, Pavia, Italy.	67—1482, Parma, Italy.
29—1364, Angers, France.	68—1491, Munster, Germany.
30—1364, Anjou, France.	69—1494, Aberdeen, Scotland.
31—1365, Vienna, Austria.	70—1498, Madrid, Spain.
32—1365, Orange, France.	71—1499, Toledo, Spain.
33—1368, Geneva, Switzerland.	72—1502, Wittenburg, Germany.
34—1380, Siena, Italy.	73—1504, Seville, Spain.
35—1385, Cologne, Germany.	74—1506, Frankfort, Germany.
36—1386, Heidelberg, Germany.	75—1506, Breslau, Germany.
37—1390, Erfurt, Germany.	76—1517, Campostella, Spain.
38—1394, Palermo, Italy.	77—1517, Siguenza, Spain.
39—1403, Wurzburg, Germany.	

39 Catholic Universities, Since Reformation

A.D.	A.D.
78—1532, Santiago, Spain.	99—1671, Urbino, Italy.
79—1533, Evora, Portugal.	100—1722, Dijon, France.
80—1533, Granada, Spain.	101—1722, Pau, France.
81—1540, Macerata, Italy.	102—1727, Camerino, Italy.
82—1548, Messina, Italy.	103—1743, Erlangen, Germany.
83—1562, Sassari, Italy.	104—1780, Grosswardein, Ger-
84—1564, Besancon, France.	many.
85—1565, Dillengen, Germany.	105—1784, Lemberg, Austria.
86—1568, Braunsberg, Germany.	106—1808, Clermont, France.
87—1572, Nancy, France.	107—1808, Rennes, France.
88—1578, Wilna, Russia.	108—1816, Liege, Belgium.
89—1580, Klausenberg, Germany	109—1816, Ghent, Belgium.
90—1580, Orviedo, Spain.	110—1826, Munich, Germany.
91—1585, Gratz, Austria.	111—1834, Brussels, Belgium.
92—1592, Venice, Italy.	112—1862, Drumconda (C), Ire-
93—1603, Cagliari, Italy.	land.
94—1606, Parma, Italy.	113—1874, Agrabain, Hungary.
95—1614, Paderborn, Germany.	114—1875, Czernowitz, Austria.
96—1621, Strasburg, Germany.	115—1882, Prague, Austria.
97—1623, Salzbürg, Germany.	116—1888, Lille, France.
98—1665, Bruges, Belgium.	

31 Protestant Universities

A.D.	A.D.
1—1527, Marburg, Germany.	16—1666, Lund, Sweden.
2—1544, Königsberg, Germany.	17—1694, Halle, Germany.
3—1558, Jena, Germany.	18—1694, Dresden, Germany.
4—1565, Helmstadt, Germany	19—1735, Göttingen, Germany.
(extinct).	20—1737, Christiana, Norway.
5—1575, Leyden, Germany.	21—1809, Berlin, Germany.
6—1583, Edinburgh, Scotland.	22—1818, Bonn, Germany.
7—1585, Franeker, Holland (ex-	23—1826, London, Eng.
tingent).	24—1832, Zurich, Switzerland.
8—1591, Dublin, Ireland.	25—1832, Durham, Eng.
9—1604, Groninger, Holland.	26—1834, Berne, Switzerland.
10—1607, Giessen, Germany.	27—1836, Geneva, Switzerland.
11—1632, Amsterdam, Holland.	28—1878, Stockholm, Sweden.
12—1632, Dorpat, Russia.	29—1880, Dundee, Scotland.
13—1636, Utrecht, Holland.	30—1880, Victoria, Eng.
14—1640, Abo, Finland.	31—1891, Lausanne, Switzerland.
15—1665, Kiel, Germany.	

All this information is in proof of the fact that the Catholic Church is and ever has been the leader in promoting education. This has been almost as a sealed book to the non-Catholic be-

cause it has pleased Protestant historians to write in the spirit of the propagandist, and to leave to chance the telling of truth.

What startling news to those of old Puritan stock to learn that the first university to be established on this American continent was the Catholic University of Peru, which opened its doors in Lima in 1557 A. D.! Or that the first classical public school within the boundaries of our forty-eight states was established by Catholics in St. Augustine, Florida, as early as 1606! Or that elementary schools were maintained by Catholics in New Mexico in 1629, four years before the first school was established by any Protestant community within the original thirteen colonies!

Parochial and Public Schools

Having pointed out enough data to prove that universal education and free schools are not ideas invented by anti-Catholics, but rather ideas of Catholic origin, we proceed to state the principles which the Catholics in America have put into practice in their parochial schools. Once the plain, hard-headed man in the street learns the reasons why Catholics pay more than double the sum of money required for the public schools in order to support their parochial schools, we believe, his spirit of fair play will come to the support of his common sense, and he will favor our side in this most public question.

What then is the foundation principle in education? Surely the basic, fundamental principle is, that children shall learn that they owe everything to God and that the talents God has given them they must work out to His glory and the good of their fellow-men. Now, upon whom rests the responsibility, primarily, to educate children in the love and fear of God? With no uncertain voice Catholics insist that that trust and obligation God has given to parents, and that in consequence of this and the obedience due to the moral command of their Church, Catholics should establish and maintain parochial schools wherever possible. Here is the whole story in a nutshell. For it is plain

enough that the Catholic faith may not, in justice, be taught in American public schools to children whose parents are not Catholics, nor should the Protestant belief or atheistic irreligion be taught to Catholic children. Washington maintained the cardinal principle that national morality is dependent upon religion, that our inalienable rights come from God as also our inalienable duties, and that, hence, our national duty is to maintain national morality by fostering and upholding religion.

But the difficulty of defending right of conscience with regard to religious affiliation of children in our public schools is a vexatious thorn to the body politic. The larger half, some sixty per cent of our populace, is more or less indifferent to any religion whatsoever; the individual prefers his own private religion or none at all. Of the remaining forty per cent, Protestants exceed by some five million souls the Catholics in our country, and these, with the religious Jews, make up the number of those who declare for a religious faith. Of course this issue is much simpler for Catholics in America than for Protestants, since each Protestant sect has a doctrine all its own, while Catholic doctrine is one perfect and indivisible whole. Long ago Catholics came to their own defence in this matter. Since religion is the foundation of education, the first premise in all human relationship, Catholic children must, in conscience, be educated upon that basis. So, despite the great financial injustice which the support of both public and parochial education has entailed for Catholics, the parochial school is now a very important and worthy part of the elementary school system in our country. The National Catholic Welfare Conference has recently pointed out that many other countries have solved this financial problem in favor of the conscience of the parents of the pupils, and that none of the requirements for the education of civilians has suffered in consequence: We quote:

"The Catholic Church does not oppose and never has opposed a Public School System of education as within the right and duty of the Civil Government, and indeed worthy of praise from all classes of

citizens and beneficiaries. But since the Civil Government does not see its way to widen or broaden its system of elementary education so as to provide Christian religious instruction and training in harmony with the right and duty of parents towards their children, as England, Scotland, Ireland, Belgium, Holland, Germany, Nova Scotia, New Brunswick and the Province of Quebec have so well done, the Church authorities and people feel bound in conscience to provide such education in their own schools and in such schools maintain, in all fundamental branches of knowledge, civics and patriotism standards equal at least to those of the best public schools of the country. That this, in fact, has been done, is testified to by the best judges in the more important cities and towns of the United States." (N. C. W. C., Chicago, Jan. 20, 1923.)

It would seem from the dismal note struck through the medium of the public press, that many of the foremost Protestant leaders are now coming to the defence of their own children and thus joining with Catholics in the defence of national morality. The "Inter-Church World Movement" points to the lack of religion in education as "*America's greatest peril.*" Having made a thorough national survey the report emphasizes the "spiritual neglect of children" and declares that "Spiritual illiteracy is the forerunner of moral bankruptcy and national decay." (American Volume No. 1, 1920, p. 209.)

William Jennings Bryan has probed the sore spot of school-minus-religious-instruction, by showing that children are being taught materialistic doctrines in the public schools.

"The neutrality which we have (in schools) is often but a sham; it carefully excludes the Christian religion but permits the use of the schoolrooms for the destruction of faith and for the teaching of materialistic doctrines." ("In His Image," p. 122, N. Y., 1922.)

Roger Babson, the statistician, brings a more utilitarian viewpoint to the argument for Christian education:

"The need of the hour is not more factories or more materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. . . . Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership."

When Campaigning for Christ we make the claim that a well-rounded curriculum is found in our parochial schools; that

the moral nature of the child is illuminated by religious faith; that his will is strengthened by being kept to the task; that his intellect is led to choose the better rather than the worse path, and that his pedagogues are teachers grounded in reason and enlightened by supernatural light. We point to our national history as giving warrant for religious instruction in schools and particularly as giving warrant for a parochial school system. Our greatest of great Americans went to schools where religion was made the educational foundation. George Washington was educated in a Colonial parish school. Thomas Jefferson studied under Rev. James Maurg. John Adams, Charles Carroll of Carrollton and in fact not one of the men who signed the Declaration of Independence could have passed the test required by those who clamor for public school attendance as the one and only requisite for American citizenship, for none of them received a secular public school education. By the test of our vociferous radicals Webster was un-American. Neither could Lincoln have passed, for he was taught religious precepts at his mother's knee and was self-taught thereafter. So also is Roosevelt to be excluded for he never attended a public school.

How stupid appears the talk of those who would set up as the necessary basis of Americanism a secular school system of compulsory education! How stupid, when our whole past and present life spurns such a criterion. Only a vicious mind would rule out as un-American the thousands of Catholics who in the World War manifested the highest order of patriotism, as it was taught them in the parochial schools where they were educated.

Together with the false notion that the Catholic Church is opposed to universal education there is coupled another false notion. It is a popular assumption that the secular school system, as it now exists, was the system set up from the beginning. But this is sheer ignorance of our school history. Not until the middle of the last century were non-religious schools known in

our country. All American schools before that time had a religious foundation. As a consequence, one hundred years ago, the president of every college and university had a prefix of "Rev." or a suffix of D.D. appended to his name. This historic fact applies to Yale, Harvard, Brown, Williams, Dartmouth, Princeton, Union, Hamilton, Middlebury, Bowdoin, Dickinson, Columbia, Columbia, N. C., Transylvania, University of Georgia, University of Vermont, Waterville, Washington, Jefferson, Allegheny, William and Mary, Greenville, and Worthington Colleges and Universities.

Thus historic testimony makes it plain that the Catholic parochial school system follows strictly the American plan of religious liberty set down by our forefathers in the Constitution. So also does it make plain that liberty of conscience in education is now opposed by a Bolshevist element, small but restless with energy, and that it is this element associated with other anti-Catholic elements which have met with some little recent success in Oregon. It is this element which is intent upon a country-wide effort to keep the knowledge of Christ out of the hearts of American children and which is attempting this through compulsory secular school attendance. Their effort is in defiance of the natural order of things human since the family is the organic unit of the body politic. It is un-American because our guaranteed freedom of conscience and the historic beginnings of our educational system are allied against it. It is paternalistic—Bolshevistic—because it seeks to dissolve the family and to set up the State as the owner of the child. It is a satisfaction to note that the Federal District Court of Portland (Ore.) has, unanimously, declared the Oregon compulsory education bill to be un-American and so unconstitutional (April, 1924).

Of course Catholics do not deny the right, even the duty, of the body politic to establish public schools. What we say to the man in the street is that organized society has no right to

coerce parents into sending their children to the secular public schools, that it is not the province of the State to monopolize education.

When these rights of parental authority are safeguarded, our public schools are "well worthy of praise," as the National Catholic Welfare Conference has said. For it gives America the assurance that all our future citizens shall have, at least, the elements of learning. So too, by compulsory school attendance the body politic is safeguarded against the failure to do their duty by neglectful and vicious parents.

But back of all patriotic and utilitarian reasons for universal education stands the right and duty of parents to educate their children in the love and the fear of God. This is the motive which prompts Catholics to make a great financial sacrifice and to thus secure a curriculum which conceives of the end of education as nothing less than the knowledge of ultimate Truth. To view education otherwise, is to slight the fact that the human being is a responsible agent, responsible first and foremost to Almighty God.

Instead of raising opposition to the Catholic system, good Americans of all sorts should honor Catholics for their self-sacrifice in thus standing up for their parental rights and for their religious convictions. Here is a summary of the Catholic school system in our country:

<i>Schools</i>	<i>Number Professors Teachers Students</i>		
Universities	16	2,000	19,802
Colleges	114	1,697	13,996
Seminaries	164	1,063	11,198
High Schools	1,552		7,924 129,838
Normal Training Schools..	309	*	* 10,544
Elementary Schools	6,551		41,581 1,795,673
Total	8,706	4,760	49,505 1,981,051

What a record of the faith and the faithful! Catholics may well be proud of it. Legally and loyally paying taxes for the support of our public schools while voluntarily setting up and maintaining our parochial schools! Catholics await the time when some change may be made in our public school system that shall do them justice both morally and financially and not alone to themselves, but to the children of other parents who more and more deplore the lack of religious education for young America.

When Campaigning for Christ we tell of the financial savings our parochial schools mean throughout the country. In 1920 a conservative estimate set the cost in our elementary public schools at \$40.00 per capita, exclusive of buildings and equipment. Now since the number of children in the elementary parochial schools is 1,795,673, there is a saving to our public treasuries of \$71,826,920. annually. It was also estimated that the unit cost of the best type of urban schoolroom is \$12,800. But since the best type of school building is not in general use, we may assume the unit cost of housing pupils at one half this sum, namely \$6,400. We have thus the added cost of \$288,000,000. saved by providing school accommodation for the Catholic little ones who take all the studies required in the elementary grades of our public schools.

It is consoling to Catholics to know in the face of this double burden of taxation that the most enthusiastic praise for parochial school training has been brought by competitive examinations between the two systems.

But however well satisfied we are with the testimony that the good secular work done in Catholic parochial schools is at par with that done in our public schools it is but as a drop in the ocean. The whole story rests upon the fact that for moral education there is no adequate sanction this side of a positive belief in God. This sanction the Catholic Church gives in perfect meas-

ure. Thus we declare, with no fear of proof to the contrary, that education under Catholic auspices best serves our beloved America.

Of course, we know very well that the radical anti-Catholic refuses all appeal to regard the good work of Catholic educators. The appeal of truth means nothing to him except to stiffen his opposition. He does not care a straw about safeguarding the rights of parents, he would have the family go the Socialistic way. And as for the expenditure of public moneys, the more wealth put into school buildings the easier will be "the Revolution."

He knows that the Catholic Church stands in the way of running up the red flag over the Capitol at Washington; so his motto is "Down with the Pope." He knows that driving God out of the public schools will serve his cause; so his slogan is "Every child in the public schools."

Yet, a larger and ever larger element of our country is coming to see the absolute necessity of religious instruction for children, and with that common ground to work upon, we do the best we can to show just why Catholics gladly pay the price of maintaining religious liberty. For with us religion is not a matter of doubt or of speculation. It is a matter of sure, everlasting happiness, of salvation by Christ who died on the Cross to redeem the world.

Works of Charity

The charitable work of the Catholic Church has ever been done as a matter of course. Christ went about doing good without blare or noise or flare of notoriety, and the Bride of Christ follows His footsteps. Of course, the magnitude of the charities of the Catholic Church throughout the ages is beyond the power of human mind to measure or encompass. Even in our own country, in our own time, quietly, without the beating of tom-toms, or the sensation of headlines, the Catholic Church extends

her charities far and wide, and although the body politic is greatly benefited, Americans in general know very little about it. In our Campaign for Christ we hope to turn the thought of our audience towards the many good deeds Catholics have unostentatiously done, under the inspiration and guidance of their Catholic bishops and priests and thus to make those of good heart and fair mind know our Church better and love her more. Especially do we hope to win those who hate the very word charity, because to them charity has been associated with an assault upon the unity of human nature, and it is

“Organized charity, scrimped and iced

“In the name of a cautious, statistical Christ.”

Great rage surges through their souls at the thought of the indignities perpetrated by the rich who hand out material relief to the poverty-stricken, the miserable and the vicious. But this sort of giving is a travesty on the Christian spirit. Those folk who hate “charity” and have no understanding of what it is do well to despise such offerings as mockeries and shams. Charity is in itself as far from this as is pole from pole. If only these stout crusaders against the false spirit of giving were to know the mind and heart of the Catholic Church in her works of mercy, the battle of winning them to their soul’s salvation would be half won.

It is a curious thing that the false independence bred by the philosophy of the right of private judgment in matters religious, has turned many a Yankee temper towards a true belief in the equality of the human soul. For the revolt is against the absurdity of man-made truth and of man-made religion. One may take anything and everything from God without the loss of self respect. But to take anything, even in direst hunger, from one who has a sense of his own superiority and a contempt for his fellowman in need, puts the giver and the receiver in an intolerably false human relation.

So it is that the whole secret of the sweetness of Christian charity is out once it is known, and giver and receiver alike realize that it is only by the Grace of God that the most honored and respected men amongst men are able to give what they give for other's need.

Indeed, it is through voluntary poverty that one is best able to give the best and the choicest gift—one's self. So, first of all, in charity, comes the good gifts of personal service—the lives of those who are wholly devoted to God and who show their full devotion by their service to their neighbor. For everybody knows that giving money or merchandise is an impersonal service—nay it may be the mere philanthropy or humanitarianism of a glutton oppressor, and not charity at all.

Work by Nuns

When the matter of distinction between mere alms-giving and charity is well brought out the non-Catholic by-standers lose their hatred of the word charity. Our entire audience is more in sympathy with us. Then all but died-in-the-wool haters of things Catholic are ready to listen to the marvelous work of Catholic nuns in our country.

There are nearly one hundred thousand nuns teaching or nursing in the United States. About one half of these are educators. The remaining fifty thousand Sisters devote themselves to the care of infants, orphans; the aged, the blind, the deaf, the dumb, the sick, the incurables, the wayward; and they even leave our civilization to care for the lepers. These beautiful and holy women offer to Christ—to Christ's sick and little ones—lives of chastity, poverty and obedience. They serve, quietly, almost unknown to the world. Yet, when the world is in straits, in scourge or in war, they come forth as did the "Angels of the battle field," to nurse alike the Gray and the Blue in our Civil War.

Hospitals—Social Welfare Work

There are in our country 3,179 Catholic hospitals, homes, social welfare and other charitable societies. Added to these there are sodalities and fraternal and Holy Name societies in every parish which are all actively working in the interests of Charity.

Of these the Society of St. Vincent de Paul is the most notable. The test of perfection in the doing of charitable deeds, that the left hand shall not take note of the good work done by the right hand, is applied most literally by the St. Vincent de Paul Society. There are 1,100 divisions of this national organization throughout the country. Catholics of all grades and culture and condition are members. But nobody knows of the particular work being done by these because practically no records of any kind are kept. Personal visits are made to those in misfortune, and relief is given to the body, the heart and the mind of the people afflicted. Happily, no word of report comes back to spread the tell-tale story of whether this, that or the other parishioner be "deserving" of help. St. Vincent de Paul extended charity to all for the love of his Master—Christ—and not because his fellowmen were free from guile.

We are glad to note here that the gift of seeing Catholics in the right light with regard to the care of the sick was given to "The Interchurch World Movement." (Vol. I pp. 246, 249): The Catholic Church has hospital beds enough to accommodate "every one of its membership and an additional six per cent. of the total non-Catholic population of the United States . . . the Protestant churches of the United States provide hospital beds for only forty-three per cent. of their membership."

We do not boast when Campaigning for Christ. For the Catholic Church is Christ's supernatural Bride and as such she must conform to her All-Charitable Spouse. Just as Christ Himself is not to be outdone in generosity, so too, His Church is not

to be surpassed in universal charity. Yet we delight in setting forth the testimony of others about her. The Hon. James J. Davis, Secretary of Labor at Washington, D. C., speaking of the multifarious works of charity carried on by the Catholic Church has this to say (Sept. 17, 1922.)

"I know a little of your great work, as everyone does who meets it day by day among the people. I know of your 557 hospitals which represent one-half of our hospital bed capacity in North America, where thirty per cent. of your service is given freely without pecuniary reward. I know of your great charitable organizations at work among the poor of every city. I know of your activities among our immigrants, among the homeless and in relief of those unfortunates in our prisons. Those services keep alive our faith in man's humanity to man.

"But nearer to my heart is your work in this institutions where you are fostering with gentle care, more than 80,000 children, your 379 day nurseries where 21,000 or more little ones are cared for. Here I march step by step with you. Here I too, serve."

We here present a partial list of the good works done by our Church culled from the 1922 Directory of Catholic Charities in the United States:

HOSPITALS		Seaman's Welfare	1
Regular	549	Resorts for unemployed	2
Cancer	2	Industrial Schools	112
Incurables	5	HOMES	
Insane	19	Aged	139
Tuberculous	14	Orphans	308
Maternity	33	Infants	49
Lepers	1	Working boys, men	19
Clinics and Dispensaries	8	Crippled Children	7
Convalescents	15	Training Feeble minded	18
Social Service Departments	26	Tubercular, children	1
		Delinquent boys	11
Social Settlements	95	Delinquent girls, women	57
Social Science training	8	Home and school, deaf mutes	14
Social Workers Clubs	1		
Immigrant Welfare	17	SOCIETIES	
Boarding Home, girls	120	Prison Welfare	6
Room Registries	22	Fresh Air Work	31
Vacation Places	14	Big Brother Work	5
Day Nurseries	127	Big Sister Work	10
School, Speech defects	2	Home Finding, children	17
Employment Bureaus	23	Child Welfare	51
Shelter, homeless men	7	Juvenile Court Work	7
Shelter, homeless women	8	St. Vincent de Paul	1100
Shelter, Temporary	13	Central Charity Bureaus	38
Shelter, transient	10	Sisterhoods in Home Nursing	41

We ask the man in the street for fair play in his thought about things Catholic. We ask him to consider our recital of good works done; to reflect that we are but one fifth of America's population; that only a few Catholics in our country are rich in this world's goods; that it is the poor who give to the poor; that it is by nickels and dimes that these great institutions of charity are builded and supported; that the sick, the orphaned, and the aged are cared for by persons under the vow of poverty; that nothing, in fine, is asked for in return but the blessing of God upon faithful work. All this is done for the glory of God, and at the same time for the good of America. By the unquestioning love of every neighbor, Catholics are welding together into good Americans new comers and "*old*" comers" from every nation under the sun.

Surely, nobody can deny that the Spouse of Christ goes about doing good. Neither can anybody deny that there are those who would do to death the Catholic Church, as there were those who outraged Our Blessed Lord and Savior, who crowned Him with thorns and crucified Him on the Cross. Yet, for these mistaken men who are under the spell of the evil one and who would seduce the multitude into crying out "Away with Him! Away with Him!" we should only have pity and heartfelt sorrow, saying with Christ, suspended on the Cross, "Father, forgive them, for they know not what they do."

Yet fields are white to the harvest. Americans will listen to our work for God. They will listen to us plead

For our fellow-men,	For educational enlightenment,
For family unity,	For religious understanding,
For civic integrity,	For personal purity,
For economic justice,	For America,

For unity in the One True Fold of the One True Shepherd.

So, gladly, we go out into the highways and byways Campaigning for Christ.

INDEX

A.

Adrian I, Pope	290
Abortion	98, 99, 433
Adamites	326, 336
Adventists.....	309, 320, 323, 359, 370
Agnostic-ism	127, 128
Albigenses	327, 337
Aldering, Rt. Rev. Herman J.	59
Alexander II, Pope	424
Alexander VI, Pope	438
Alphonsus, Saint	288
Amalgamated Clothing Workers Union	196
Ambrose, Saint	291, 422
"America"	65, 76, 101
American Bar Asso.	106-108
"American Israelite"	213
Anglican Church (See Protestant Episcopal) .346, 351, 355, 357, 380	
Apostolicity, see Church, Marks Of.	
Apostolic Succession	267
Archbishop of Cantabury (A. D. 1452)	289
Arians—Arius	219, 235, 326, 336
Atheists-ism	14, 117-125
Attila	437
Augustine, Saint.....	
153, 250, 268, 277, 291, 292, 305, 317, 374, 383, 397, 428, 434.	

B.

Babson, Roger	447
Bacon, Lord	121, 122
Bade, Rev. William Frederick 308, 329	
Baptism	368-377, 382
Baptist Churches	
84, 329, 339, 353, 390	
Barnabas, Saint	218, 322
Basil, Saint	268
Bateson, Prof. William	183
Beaven, Rt. Rev. Thomas D	60
Bebel, August ("Women and So- cialism") ..20, 105, 287, 342, 413	
Belmont, Mrs. O. H. P.	87
Bellarmino, Cardinal	289
Benedict XV, Pope	313, 425
Berger, Victor L.	195
Bernard, Saint	290
Bertillon, Dr. Alphonse	99
Bible	146, 161, 294-338
Bible, Old Protestant Versions ...	312

Bible Students Association	309
Biogenetic Law	175
Birth Control (see Race Suicide; Empty Cradles)	343, 420
Birth Control Convention	96, 97
Bolsche, Wilhelm (Evolution of of Man")	174, 177
Boniface VIII, Pope	438
Boston School of Political Econo- my	27, 30
Brethren In Christ of U. S. A. and Canada	370
Bryan, William Jennings	182, 447
Bureau of the Census—Report on Religious Bodies—87,109, 191,203, 249, 351, 352-356, 358-361, 370	
Butchkavitch, Monsignor	218

C.

Caesar of Arles, Saint	388
Cain's Wife	315-317
Calus	256, 267
"Call" (N. Y.)	96, 196
Calvin	327, 352, 357, 364
Cantwell, Rt. Rev. John J.	51, 58
Catholic (name)	268
"Catholic Bulletin" (Cleveland) ...	76
Catholic Encyclopedia	
128, 137 - 143, 163, 212	
Catholic Evidence Guild	77
Catholicity, see Church Marks of.	
"Catholic Mirror" (Springfield, Mass.)	76
"Catholic Register" (Denver)	65
"Catholic World" (New York) ...	77
Cave, D. D., William	255
Celestine III, Pope	424
Celibacy of the Clergy	412-416
Charity, Works of Charity ...	452-454
Children	90-93
Chillingworth, Rev. Dr.	303
Christ (Prefigured, Genealogy, see Jews)	211-240
Christ Divinity 216-223, 285, 286, 389	
Christian Science	193, 297, 369
Christie, Prof. Graham	91
Chrysostom, Saint	389
Church	224-240
Church Definition	227-229
Marks: One	232
Holy	235

Catholic237
 Apostolic238
 Church Membership82-85
 Church and State (see State) 89, 417
 Church of God in N. A.353
 Churches of Christ84, 359
 Church of Jesus Christ of Latter
 Day Saints see Mormons.
 Church of the New Jerusalem....356
 Clark, Prof. Austin154, 155
 Clark, Dr. William Newton ..308, 329
 Clement, Saint (A. D. 100)
 233, 292, 397
 Clement of Alexandria, Saint218
 Clement VII, Pope346, 424
 Gobbett ("History of the Reform-
 ation")47, 246
 Colleges, Catholic and Protestant
 443-444
 Communion of Saints228
 Community Church361
 Confession (see Sin)
 279, 397-406, 429
 Confessions, see Creeds.
 Confirmation378-383
 Congregationalist Church 84, 353, 416
 Conklin, Prof. Edwin Grant
 169, 170, 178, 183, 184
 Connelly, John J62-63
 Connelly, Rev. M. D.46
 Conroy, Rt. Rev. Joseph H. ...57, 61
 Constantine
 254, 269, 322, 323, 417, 433
 Constitution283, 284, 323, 434
 Cook, Harold181
 Coolidge, President Calvin
 81, 82, 83, 258
 Corbett, Arthur B.
 24, 25, 34, 40, 48, 49, 62, 71, 72
 Corbett, James J.62
 Cornelius, Saint382
 Cosgrove, A. E.49
 Councils, Synods:
 Baltimore319, 439
 Carthage304
 1st. Constantinople145
 4th Constantinople290
 Elvira (A. D. 300)322, 428
 Florence304
 Hippo304
 Jerusalem284, 281
 Lateran442
 Lyons289
 Nice145, 219, 285, 287
 Trent 287, 288, 304, 309, 310, 311,
 348, 422.

Vatican ...125, 234, 281, 286, 295
 Creeds, Confessions;
 Athanasian212
 Augsburg216
 Dort (Synod of)216
 French Calvinists216
 Helvetic216
 Nicean219, 238
 Crime106-110
 Gurley, Most Rev. Thomas F.61
 Gusack, Rt. Rev. Thomas F.60
 Cyprian, Saint
 233, 256, 291, 332, 388, 397
 Cyril of Jerusalem, Saint
 382, 388, 397

D.

Damasus, Pope, Saint260, 305
 Darwin, Darwinism (see Evolu-
 tion)151-153, 159, 163-165
 Davis, Hon. James J.456
 Davitt, Chaplain William F.441
 Debs, Eugene V.20, 95
 De Lage, Yves169
 De Leon, Prof. Daniel20, 195
 Democracy33, 119, 325
 De Valles, Chaplain John B.441
 Devas, Prof. Charles116
 Devivier, S. J., Rev. W. "Chris-
 tian Apologetics")143
 "Dictionary of the Bible" ..255, 256
 "Dictionary of Christ and the
 the Gospels"246, 247
 Didache322, 372, 396
 Dietzgen, Joseph20, 149
 Disciples Church54
 Divinity of Christ, see Christ.
 Divorce (see Matrimony
 86-89, 423-428
 Dogma125-127
 Double Standard98, 99, 418, 419
 Dowling, Rt. Rev. Austin61
 Duffy, James B.49
 Dunne, Rt. Rev. Edmund M.61
 Dwight, Prof. Thomas150, 182
 Dwyer, Daniel63

E.

Earth's History of Man172-174
 Eastern Churches347, 349, 350
 Economic Disputes119
 Elliot, Dr. Charles W. ...373, 375, 376
 Ellicott, Bishop Charles John ...256
 Emerson, Ralph Waldo
 41, 115, 122, 130
 Empty Cradles (see Race Suicide)
 85, 94

"Encyclopedia Britannica"256
 "Encyclopedia of Religion and
 Ethics"324, 327, 331, 332
 Engels, Frederick 20, 112, 164, 418
 Encratites336, 425
 Eoliths174
 Evangelical Synod of N. A.359
 Evolution142-186, 417, 434
 Extreme Unction428-429

F.

Faith131, 386
 Fall, Dr. Albert62
 Family, 85, 101, 122, 214, 215, 417,
 418, 433, 434.
 Farrelly, Rt. Rev. John P.61
 Fate, Rev. Albert A.65
 Fathers of Ephesus291
 Faunce, Dr. W. H. P.308, 320
 Fay, Charles E.63
 Federal Council of Churches of
 Christ339
 Federation of Woman's Clubs, see
 Women.
 Ferrer Modern School196
 Ferri, Enrico152
 Finegan, Rev. William B.25
 Fisher, Cardinal47, 348
 Fitzsimmons, Lt. William T.440
 Foley, Daniel63
 Foley, Rev. M. J. ("Western Ca-
 tholic")65, 76
 Forrest, Father47
 Fosdick, Rev. Henry Emerson 138, 363
 Fosdick, Raymond B. ("Am. Po-
 lice System")109
 "Fowards" (Jewish Daily)196
 Francis, St. 46, 50, 51, 52, 53, 56, 62
 Free Thought128-130, 323
 Free Will ...115, 117, 123, 130, 134
 Friends Churches354, 359, 370
 Fuller, Margaret115
 Fundamentalists138, 220, 408
 Furfey, Paul Hanley ...34, 62, 224

G.

Galileo15, 161, 162
 Gallicanism283
 Geologists, Catholic146
 George, Lloyd346, 347
 Gibbons, Rt. Rev. Edmund F. ...52, 55
 Gibbons, James Cardinal
 309, 313, 439, 440
 Giles of Rome289
 Gilman, Charlotte Perkins105
 Girard, Gilbert247
 Glennon, Most Rev. J. J.59

Gnostics336, 425
 Government (Public) Ownership

111, 112

Grace (definition)228
 Granjon, Rt. Rev. Henry58
 Grant, Rev. Percy Stickney 362, 363
 Greek Church, see Eastern Churches.
 Gregory 1st. (Great), Saint
 171, 172, 313, 620
 Gregory VIII, Pope263, 437
 Gregory XIII, Pope265, 283
 Gregory of Nyssa, Saint412
 Gregory of Valentia, S. J.412
 Guilds332, 431
 Guttentburg, John412
 Guy, Fawkes Day37, 41

H.

Haberlin, Rev. Msgr. Richard J. ..25
 Harding, President Warren112
 Haeckel, Ernest15, 140, 176
 Hanna, Most Rev. Edward J. 45, 46
 47, 49, 50, 51, 54, 56, 58, 113
 Harty, Rt. Rev. Jeremiah J.60
 Hegessippus267
 Hemmeon, Rev. J. B.17
 Henderson, Rev. A.396
 Hennessy, Rt. Rev. John J.69
 Henry VIII 23, 327, 344, 345, 347,
 349, 364, 424, 438.
 Hergenrother, Cardinal228
 Herzle, Dr. Theodor ("The Jew-
 ish State")196, 197, 202
 Hess, Moses ("Rome and Jerusa-
 lem")193
 Hillquit, Morris195
 Holiness Church360, 361
 Holm, Dion49
 Holmes, Oliver Wendel429
 Holy Eucharist383-390, 429
 Holy Orders407-412
 Hospitals455-457
 Hrdlicka, Prof.181
 Husslein S. J., Rev. Joseph ("Evo-
 lution and Social Progress") ...143

I.

Ignatius of Antioch, Saint
 218, 233, 256, 322, 390, 397
 Ildephonse, O. F. M., Rev.44, 51
 Indians40, 47, 52
 Infallibility270-293
 Infant Baptism373
 Innocent III, Pope264, 376, 437
 Inquisition15
 Inter-Church World Movement
 447, 455

**International Ladies' Garment
Workers Union196**
Irenaeus, Saint218, 233, 267, 374, 388, 397

J.

Japan Year Book88
**Jerome, Saint 291, 311, 314, 332, 374,
382, 388, 419, 428**
Jewish Encyclopedia199, 200, 201, 205
"Jewish View of Jesus"221
**Jews 5, 15, 17, 187-210, 213, 217,
218, 223, 238, 299, 363, 377**
Justin, Saint218, 322, 388, 397
Josephine, Queen425

K.

Keith, Prof. Arthur181
Kellogg, Prof. Vernon168, 170, 176
Kerrish, William E.62, 432
Key, Ellen105
Ku Klux Klan110, 421
Knight, Prof. Charles R.170, 180
Knights of Columbus49, 51, 440
Kollantay, Madame Alexandra.....93
Korschinsky, Prof. S.168

L.

Lambert Conference335
Landman, Israel363
Lawrence, Bishop William A116
Laissez, Faire331
Le Buffe S. J., Prof. Francis P. 132
Leo I, Pope,260, 291, 437, 438
Leo IX, Pope266, 290
Leo X, Pope265, 344
Leo XII, Pope266, 309, 310, 311
Leo XIII, Pope18, 141, 266, 435, 436, 438
Lewis, Arthur Morrow151
Lewis, Dr. Frank G.308, 320
Liberals138, 220, 408
Liebkuecht, Wilhelm151
Lillis, Rt. Rev. Thomas F.61
Lilley, William E.329
Livingstone119
Lull, Prof. Richard Swann155, 156, 158, 182
**Luther—297, 312, 317, 318, 324, 325,
327, 341, 347, 349, 380, 408, 415,
429, 438, 442.**
Lutheran Church34, 341, 350, 351, 380
Lutheran World Almanac317, 318, 350
Lynch, William A.65
London. Mayor105

**Lyon, William A. ("A Study of
the Sects")354, 356**

M.

**Macfarlane, Charles S. (Federal
Council of Churches)339**
Macnamara, Prof.179, 181
Mahon, Rev. Michael P.41
Maimonides199
Malthus164, 165
Man, Earth's History of 172, 173, 174
Manning, Bishop362
Marsh, Bishop Herbert247
Marshall, Hon. Thomas R.92
Martin V., Pope265, 438
Martin, Rev. Charles Alfred245
**Marx, Karl 20, 105, 115, 123, 140, 151,
152, 164.**
Masons253, 254
Mass309, 390-397, 407
Mathews, Rev. Shaller ..303, 308, 329
Matrimony, Marriage94, 99, 286, 288, 345, 416-423
**McCann, Alfred W. ("God or
Gorilla")143, 177**
McGregor, Prof. J. H.179, 181
McKinnon, George Collier34, 53
Meuser, Rev. Spenser Byron 308, 320
Melchisedes, Pope, Saint259, 378
"Menace"74, 421
Menge, Prof. Edward J.169
Mennonite Churches352
Messiah, see Jews
Methodist Churches84, 355, 357, 361, 370, 390
Minor, Mrs. George Maynard97
Missing Links177-186
Mitchell, George R.62, 365
Mivart, St. George172
Monism136-141
Montanists336, 425
Moravian Churches354
More, Sir Thomas 47, 345, 346, 348
Mormons, Book of Mormons
Muldoon, Rt. Rev. Peter J.59, 142
Munderlein, Most Rev. George W. 59
Munsterberg, Prof. Hugo406

N.

Nampon S. J., Rev. A.379
Napoleon425
**National Catholic Welfare Coun-
cil103, 394, 446, 447, 450**
National Women's Party, see Women
Natural Selection165-170
**Neanderthal Man180, 181
297, 358, 425**

Neo-Malthusian League99
 Ne Temere Decree421-423
 "New Age Magazine" ..253, 254, 257
 "New Menace"253, 254, 257
 New Schaff-Herzog Encyclopedia 339
 Nicholas I, Pope, Saint262, 424
 Noll, Rev. Msgr. John F. ("The
 Fairest Argument")17, 443
 Nordau, Dr. Max202
 Nuns, Work by454

O.

Ode of Cluny290
 O'Connell, Daniel72, 73
 O'Connell, William Cardinal 22-27, 31,
 32, 34, 46, 47, 50, 51, 53, 54, 55,
 58, 65, 72, 74.
 O'Connor, Rt. Rev. John Joseph..61
 O'Leary, Rt. Rev. Thomas M...57, 60
 Opatus, Saint268
 Origin (Born A. D. 185),
 219, 256, 292, 374, 422
 Origin of Life154-159
 Origin of Man159-164
 O'Rourke, Rev. Simon A.441
 Orthodox Churches, see Eastern
 Churches.
 Osborn, Prof. Fairfield159, 182

P.

Panken, Judge Jacob195
 Pankhurst, Mrs. Emmaline98
 Pantheism136-141
 Parental Authority86, 92
 Parker, Judge Alton B.85
 Parochial Schools, see Schools.
 Pasteur157, 158, 292
 Patriotism (see War)
 83, 280, 363, 439-441
 Paul III, Pope265, 344
 Pelagians326, 326, 374
 Pelagius II, Pope260, 291
 Penapce, see Confession.
 Pentacostal Church360
 Peter241-269, 400
 Peter, Denial of251, 379
 Peter, in Rome252
 Pilgrims, Puritans ...16, 40, 100, 353
 Pittdown Man181
 Pitaval, Most Rev. J. B.59
 Pithecanthropus Erectus 178, 179, 180
 Pius, VI, Pope258, 266, 286
 Pius VII, Pope253, 266, 425
 Pius IX, Pope 258, 266, 281, 286, 309,
 310, 311.
 Pius X, Pope
 258, 266, 425, 436, 438

Pius XI, Pope258, 266, 436
 Plymouth Brethren Churches 357, 358
 Poale Zoin196
 Polycarp, Saint218
 Popes (see Peter) 257, 258, 346, 439
 Popes, List of258-267
 Popes, Succession of267
 Presbyterian Churches
 84, 352, 353, 357, 390, 416
 Priests, Priesthood, (see Holy Ord-
 ers)204-206
 Private Judgment or Interpretation
 307, 315, 319, 323-333, 381, 389
 Private Property121, 417
 Protestant (term defined)338
 Protestant Episcopal Church ...
 84, 380, 416
 Protestants, Protestantism 16, 275,
 337, 362, 379, 406, 446
 Proudhon118
 Psycho-analysis93, 406
 Public Schools, see Schools.
 Puritans, see Pilgrims.

Q.

Quatrefages172

R.

Race Suicide (see Empty Cradles)
 33, 93, 104
 Rand School196
 Ranke172
 Rauchenbusch, Dr. Walter...308, 329
 Recapitulation Theory, see Biogenetic
 Law.
 Reformed Churches 84, 354, 357, 360
 Religion (Defined)18, 114, 115
 Religion In the Street113-141
 Robinson, James Harvey316
 Robinson, Dr. William J.103
 Roosevelt, Theodore83, 97, 448
 Rosenmuller, Ernest Frederick Carl
 247
 Rule of Faith299-303
 Ruppen, Dr. Arthur ("The Jews of
 Today")194
 Russian Soc. Fed. Soviet Republic 347
 Russian Ex. Comm. of Soviets ...99
 Ryan, Father Abram124
 Ryan, Most Rev. Patrick J.85

S.

Sabbath, Sunday ...222, 223, 320-323
 Sacrifice (see Mass) ..192, 204, 205
 Saint Simonians425
 Saint Vincent de Paul Societies ..455
 Salvation Army360

Sanger, Margaret95, 98, 103
 Saurez289
 Save A Life League01
 Schools, Parochial and Public, ..

90, 445-452

Schrems, Rt. Rev. Joseph59, 71
 Scott S. J., Rev. Martin J.73
 Sects,384-349.
 Sects Chronological Hist250-361
 Sects Definition335
 Sects That Are No More386, 387
 Servetus216
 Sex Equality59
 Sheldon, Rev. Charles M.406
 "Signs of The Times"309-311
 Sin (see Confession)

223, 377, 407, 410

Sinclair, J. E.180
 Skeptics387
 Skeptics Sentimental132
 Skeptics Pacifist133
 Skeptics Economic134
 Slattery, Bishop Charles L.351
 Slavery82, 432
 Smith, Rev. Gerard Birney ..308, 329
 Smith, Rev. Hay Watson416
 Snell, Rev. Edwin F.416
 Socialism, Socialists 70, 95, 141, 151,
 153, 195-197, 417, 425.

Social Welfare Work455-457
 Soul160, 163
 Spencer, Herbert160, 161
 Spiritualist Church359
 Splaine, Rev. Msgr. Michael J. ..25, 31
 Spontaneous Generation157-159
 Sprague, Dr. R. J.100
 "Square And Compas"253
 State89, 92, 93, 118, 281, 434
 Stowe, Rev. Charles Edward 234, 235
 Stokes, Rose Pastor195
 Stratton, Rev. John Roache

307, 308, 329, 330

Suicide91, 433
 Sunday, "Billy"426, 427
 Supple, David49
 Sutton C. P. Rev. Xavier73, 74
 Swedish Evangelical Church860
 Sylvester, Pope259, 285

T.

Tertullian
 219, 256, 322, 382, 388, 397, 416
 Theophylus of Antioch382
 Third Order of St. Francis62
 Thirty Years War812
 Thompson, John Samuel247
 Tinkham, Congressman410

Tihen, Rt. Rev. J. Henry60
 Trinity212-214
 Truth234, 277, 369

U.

Unitarians ..114, 218, 219, 285, 356
 United Brethren in Christ Churches
 84, 354
 United Evangelical Church260
 Unity, see Church, Marks of
 Universalist Church219, 256
 Universities, Catholic and Protestant
 443-444
 Unterman, Ernest147
 Urban II, Pope263, 424

V.

Vatican24, 45, 267
 Vedder, Rev. Henry Clay ..308, 329
 Virchow179, 189
 Virgin Birth204
 Voluntary Parenthood League ...
 95, 96, 99
 Volunteers of America261

W.

Waldenses327
 Walkhoff, Prof. O.172
 War439-441, 454
 Ward, Rt. Rev. John60
 Ward, Thomas ('Protestant Bible')

312

Warren, Dr. Henry M91
 Washington 25, 33, 37, 81, 88, 112,
 253, 446, 448
 Wassman S. J., Rev. Erich ..143, 173
 Weisman, Prof.159
 Wells, H. G.170
 Whalen, Jack49
 Wilson, President Woodrow 429, 440
 Whitby, Daniel247
 Windle, Sir Bertram143, 181
 Witchcraft37
 "Woman Citizen"97
 Women33, 413
 Federation of Woman's Clubs ..96
 National Woman's Clubs Cen-
 vention97
 National Woman's Party87
 Pan-American Conference98
 "Worker" (Chicago)145
 Workman's Circle196

Y.

Year Book of Churches84
 Yipsels196
 Y. M. C. A.219
 Y. W. C. A.212

The Passion of Our Lord

BY

His Eminence, Cardinal De Lai

TRANSLATED BY

His Eminence, Cardinal O'Connell

THE PASSION OF OUR LORD is historic, its spiritual tone is realistic.

THE PASSION OF OUR LORD gives one a sense of being in the Holy Land.

THE PASSION OF OUR LORD faithfully portrays the Tragedy of Calvary, it is illuminating.

THE PASSION OF OUR LORD is soul stirring, it is a timely message for Americans.

From
The Catholic Truth Guild
of Boston.

Headquarters
542 Riverside Ave.,
Medford, Mass.

To
The Pilot Pub., Co.
Gentlemen:

Having profited greatly from the reading of *The Passion of Our Lord*, we take pleasure in recommending it to readers of *Campaigning for Christ*. It is an extraordinary book.

Sincerely

David Goldstein
Mrs. Martha Moore Avery

Octavo 312 pages.

Price \$1.50

(Including postage.)

**The Pilot Publishing
Company
309 Washington St.,
Boston**





